THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 863.—NEW SERIES.] FRIDAY, OCTOBER 9, 1885;—TISHRI 30, 5646. [PRICE TWOPENCE.

BIRTHS.

On the 23rd September, at 123, Alexandra Road, St. John's Wood, the wife of RICHARD SONNENTHAL, of a daughter.

On the 26th September, at Victoria Road, Kilburn, the wife of A. H. MARKS, of a daughter.

On the 1st October, at 490, Caledonian Road, the wife of PHILLIP COHEN, of a daughter.—American papers please copy.

On the 1st October, the wife of MORICE WOOLF, 26, Church Street, Spitalfields, of a son, stillborn. Friends and relatives please accept this, the only, intimation. Mr. Woolf begs to return many thanks for letters and kind enquiries.

On the 1st October, at Gough House, Sir Harry's Road, Edgbaston, Birmingham, the wife of DAVID WOLFF, of a son, who survived only a few days.

On the 2nd October, at "Stock Orchard House," Caledonian Road, N., the wife of BARNETT GOODMAN, of a daughter.

On the 2nd October, at 55, Alvington Crescent, E., the wife of EDWARD LYON (née Katie Sandheim), of a daughter.

On the 3rd October, at 180, Portsdown Road, W., the wife of ISAAC LEVI, of a son.

On the 5th October, at 118, Westminster Bridge Road, the wife of BENJAMIN LYONS (née Phœbe Harris), of a son.—Colonial papers please copy.

On the 5th October, at 49, Hillmarten Road, Camden Road, N., the wife of SIGMUND BIRN, of a daughter.

[By Cablegram].—On the 6th October, at Innisfel House, Cape Town, the wife of ADOLPHUS SCOTT, of a son.

MARRIAGES.

On the 6th October, at the Central Synagogue, Great Portland Street, by the Rev. Dr. H. Adler, assisted by the Clergy of the Synagogue, ABRAHAM COHEN, Esq., M.A., M.D., of 10, Stratraer Place, Maida Vale, to HANNAH, only daughter of ASHER ASHER, Esq., M.D., 18, Endsleigh Street, Tavistock Square.

On the 6th October, at the Holborn Town Hall, by the Rev. H. Davids, assisted by the Rev. L. Canter, MICHAEL, youngest son of Mr. ELIAS ISAACS, of 28, Bloomsbury Street, W.C., to DINAH, eldest daughter of Mr. JOSEPH SIMMONDS, and adopted daughter of Mr. and Mrs. A. Simmons, of 1, Grafton Street, Mile End.

On the 6th October, at Oaklands, Cavendish Place, Brighton, by the Rev. A. C. Jacobs, assisted by the Rev. L. Slevinsky, CAROLINE, daughter of MOSS and RACHEL JOSEPH, to MEYER ALEXANDER LION, of 26, Compton Terrace, Highbury.

On the 7th October, at the New West End Synagogue, by the Rev. S. Singer, ERNEST LOUIS FRANKLIN, second son of Ellis A. Franklin, of 25, Porchester Terrace, to HENRIETTA, eldest daughter of SAMUEL MONTAGU, of 12, Kensington Palace Gardens.

On the 7th October, at Elmwood House, Leeds, by the Rev. F. H. Forlezer, ROSA LEAH, only daughter of SIMON TANENBERG, of Leeds, to JOHN SIMON, of Manchester.

DEATHS.

[By Telegram].—At Egremont, Upper Dowling Street, Darlinghurst, Sydney, the residence of his uncle, Mr. A. Levi, HENRY aged 26, dearly beloved eldest son of JOSEPH and FANNY SCHATZ, of 1, Prospect Row, Birmingham. May his soul rest in peace!

On the 1st October, שמיתת תורה, at 16, Gun Square, Houndsditch, ISAAC DAVID FRIEDLANDER, aged 66 years. Deeply mourned by his sorrowing wife and family, and much respected by a large circle of friends. May his soul rest in peace!

On the 2nd October, at 28, Compton Terrace, N., after a long and painful illness, ROOSJE VAN NIEROP, aged 69 years. Deeply lamented by her sorrowing husband, children and grandchildren. May her soul rest in peace!

On the 4th October, at 111 and 112, High Street, Shoreditch, DAVID, dearly beloved infant son of SOLOMON and CLARA WOOLF, aged 8 months. May his soul rest in peace!

On the 5th October, at his residence, 15, Chapel Place, Ramsgate, Mr NATHANIEL LAZARUS, formerly of Canterbury, in his 82nd year.

On the 5th October, at 123, Bedford Street South, Liverpool, LILIAN JANE KEYZOR, aged 9 months, the darling infant child of Mr. and Mrs. S. J. HENOCHSBERG.

MRS. ELIAS ISAACS returns THANKS for visits, cards and letters of condolence received during the week of mourning for her late lamented sister.—28, Bloomsbury Street, Bedford Square W.C.

MRS. MARCUS GUTTENBERG returns her sincere THANKS for the numerous expressions of sympathy received on the recent death of her dearly beloved and deeply lamented only brother, Max Pflaum, of Koenigs-str., Berlin. May his soul rest in peace!—Kensington House, Oxford Road, Manchester.

LAWRIE SOMERS returns THANKS to his numerous friends for their letters of condolence, &c., during the week of mourning for his lamented sister, Esther Alexander.—Highcroft Villas, Brighton.

MRS. PHILIP SOLOMON returns her sincere THANKS to her friends for their expressions of sympathy and condolence during the week of mourning for her late lamented husband.—4, Grittleton Road, Elgin Road, W.

MRS. CHAS. SOLOMON returns THANKS for friendly visits and expressions of condolence received during her week of mourning for her dearly beloved and deeply lamented sister, Betsy.—43, High Street, Islington.

MRS. STRAUSS, Miss MIRIAM HARRIS (Head Mistress of the Jews' Infant School), Miss RACHEL HARRIS and BROTHER return THANKS for visits, letters, and cards received during the week of mourning for their late brother and father, Mr. Abraham Harris, of New York.

THE TOMBSTONE to the memory of the late MAYER BLANCKENSEE, of the Hawthorns, Ladywood Road, will be SET at Witton Cemetery, SUNDAY, Oct. 11th, at 3·30. Relatives and friends will please accept this intimation.—Oct. 5, 1885.

THE TOMBSTONE to the memory of ISAIAH VAN CLEEF, late of 161, High Street, Shoreditch, will be SET on SUNDAY NEXT, the 11th inst., at West Ham Cemetery, at 3.30 o'clock. Relatives and friends please accept this intimation.

BAYSWATER and NOTTING HILL HEBREW and RELIGION CLASSES held on SUNDAY MORNINGS at 236, Cornwall Road, Notting Hill. Conducted by Miss M. ELLIS. The Grammar and Translation thoroughly taught. Terms, 15s. per quarter. Highest references.

ק"ק כנסת ישראל
UNITED SYNAGOGUE.

EAST LONDON SYNAGOGUE.
RECTORY SQUARE, STEPNEY GREEN, E.

WANTED, for the Choir, a BASS SINGER. Apply to the Rev. V. Rosenstein, Synagogue House, Rectory Square, E.

By order,
JOEL LEVY, Sec. pro tem.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.
Works:—147, SIDNEY-STREET, MILE END
Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.
Established over 50 years.

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Works:—1A, BEAUMONT-STREET, MILE END, E.
Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence 17, Beaumont-square Mile End, E

A. VAN PRAAGH, MONUMENTAL MASON and LETTER CUTTER, 30, SCARBORO' STREET, LEMAN STREET, E. Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Tombstones of all kinds repaired and painted
Works: Spicer St. Buildings, Osborn St., E

INSURANCE AGENT.

HENRY H. HYAMS (Life, Fire, and Accidents), 5, Duke Street, Aldgate F.C., & 36, Birchington Road, Kilburn, N.W

MIDDLESBROUGH HEBREW CONGREGATION.

AT a General Meeting held on Sunday, October 4, 1885, it was Resolved—That the best THANKS of the community are due to JACOB WILKS, Esq., the retiring President, for his indefatigable exertions to promote the welfare of the Congregation during the past seven years that he has retained office.

COMPTON HOUSE SCHOOL.
BUCKINGHAM PLACE, BRIGHTON.
Principal—Mr. J. H. COHEN.

STRONG Teaching Staff, excellent School premises, among the largest and most complete in Brighton. Higher and Elementary Courses as heretofore.

BOROUGH OF MILE END.

THE RIGHT HON. ACTON S.

AYRTON'S

CENTRAL COMMITTEE ROOM
IS AT
295, MILE END ROAD, E.

HIGHBURY & CANONBURY JEWISH LITERARY AND ART SOCIETY,
NORTHAMPTON HOUSE,
Corner of Compton Road, Highbury.
PATRONS:
The Right Hon. the LORD MAYOR, M.P.
Mr. Alderman Isaacs.
Arthur Cohen, Esq., M.P., &c. &c.

THE INAUGURAL BALL of Season 1885-86 will take place at above on SATURDAY EVENING, October 17th, with full orchestra; dancing at 9; carriages at 3. Members will be admitted free, non-members tickets (limited) 3s. single, 5s. double. Application for same to be made to Mr. Henri de Solla at above.

On SUNDAY, October 18th, a Grand Dramatic Night, when will be performed a new Comedy Drama by Silvanus Dancey, Esq., by members of the Royal Princess's Theatre, entitled "A DIVIDED DUTY," under the direction of Mr. Henri de Solla. Commence at 7·30.

Prospectus and nomination papers for intending members (ladies and gentlemen) can be had on application.

WEST END JEWISH QUADRILLE ASSEMBLY CLUB.

WYNMAN'S ROOMS,

74, NEWMAN STREET,
OXFORD STREET, W.

Held every SATURDAY at 8 p.m.
Members tickets—Ladies £1 1s; Gentlemen £1 5s.; Double (to admit Lady and Gentlemen) £2 2s.
For Membership tickets apply to
Mr. E. Vallentine, President, 9, Huntley Street, Bedford Square, W.C.
Mr. T. J. Berg, Vice-President, 162, Kilburn High Road.
Mr. R. Davis, Hon. Sec., 42, Birchington Road, Kilburn.
Mr. J. Wynman, Treasurer, 74, Newman Street, Oxford Street W.

THE Rev. A. TERTIS (Reader of the Princes Street Synagogue) begs to inform the Public that he has had successful practice, extending over ten years, in both London and the Provinces, as a
PRACTICAL MOHEL (מוהל)
Letters, &c., will receive prompt attention. Personal attendance till cured. Services volunteered to the poor. A fair portion of the perquisites are put by for the Initiation Society, חברת הכנסת ברית
Numerous references from medical men and others as to expediency and success of operations.
ADDRESS—8, PRINCES STREET, SPITALFIELDS, E.

REV. ISRAEL GREENBERG, Reader of the Hambro' Synagogue, MOHEL (מוהל) of 15 YEARS' EXPERIENCE in London and the Provinces. Immediate attention given to letters and telegrams, &c. Distance no object. Services given gratuitously to the poor.—4, SCARBORO' STREET, GOODMAN'S FIELDS, E.

A HANUCAH CANDELABRA

Of this Registered and symbolical design, for either candles or oil, in solid Nickel Silver and best Electro Silver Plated, suitable for Wedding or other Presents; price for candles, £3 3s., and for oil half a guinea extra. To be had of all Jewish booksellers, and of

MR. P. N. CASPER,
WHOLESALE JEWELLER,
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To whom wholesale and shipping orders should be given in time. The same can be had in Sterling Silver.

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ORIENTAL HOUSE,
JEWISH
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BEST POSITION IN BRIGHTON.

NEAR the West Pier. Every window, back and front, commands good sea view.

SANITARY ARRANGEMENTS PERFECT.

Spacious and commodious Dining Room. Liberal table and first-class attendants.

PRIVATE APARTMENTS WITH OR WITHOUT BOARD.

Arrangements may be made for families or permanency. Further particulars on application to Miss HARRIS.

RAMSGATE.
JEWISH BOARDING HOUSE.
The Misses SOLOMON,
5, VICTORIA PARADE
(Next to Granville Hotel).

THE House occupies a fine position facing the Esplanade, commands an unrivalled sea view and possesses every qualification for health and comfort.

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SILVER'S ROOMS,

The above are admirably adapted for Jewish Weddings, Balls, and other festive gatherings. The extensive suite of rooms has been decorated in the most elaborate style, and every provision made to meet the requirements of patrons.

The accommodation will be found to be in every respect unrivalled, and the arrangement will be carried on in a manner which will leave nothing to be desired.

M. SILVER Proprietor,
117, GOWER STREET, W.C.

Out-door orders personally attended to heretofore.

N.B.—PLEASE SEND ALL ORDERS DIRECT.

*** The above Rooms may be had for PUBLIC or PRIVATE MEETINGS. Terms moderate

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WEDDINGS,
BARMITZVAHS, CONCERTS,
EVENING PARTIES, &c.

SPACIOUS ROOMS TO LET for the above. Excellent kitchen arrangements. Terms moderate. Apply Wynmans West End Assembly Rooms, 74, Newman Street Oxford Street, W.

SCHOOL BOARD FOR LONDON.

OLD CASTLE STREET SCHOOL
INFANTS DEPARTMENT.

WANTED, immediately, an ASSISTANT MISTRESS, Certificated or otherwise. Salary according to the scale of the Board.

Applications addressed to the School should be sent to Mrs. Hayter, Head Mistress

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SCHOOL BOARD FOR LONDON.—Gravel Lane, Houndsditch, E.C.—Ex-P.T. (Mixed) JEWESSES are requested to apply. Applications, containing copies of not more than three testimonials, to be sent to G. Plucknett, Esq., 4, Grove Villas, Hornsey Rise, N.

SPECIAL NOTICE.

I have from this date TRANSFERRED my ENTIRE PRACTICE as MOHEL to Mr. WALTER L. PHILLIPS, 5, St. Mark's Square, Dalston, in whom I place the utmost confidence as my successor.

HENRY SAMUELS, M.R.C.S.
5, Douglas Road, Canonbury,
late of Mansell Street, Aldgate.
October 6th, 1885.

SURGEON MOHEL.

MR. WALTER L. PHILLIPS' (Surgeon Mohel) extensive practice has been the most successful for the past 18 years. Circumcisions, irrespective of age or distance, as heretofore. Communications receive prompt attention. Tarrytown House, 5, St. Mark's Square, Dalston. Copy of Certificate is appended—

London, January, 1879.

I hereby certify that Mr. Walter L. Phillips is fully instructed surgically in the special operation of Circumcision, and I have much pleasure in testifying to his skill and dexterity which I have witnessed on several occasions. (Signed)

HENRY SAMUELS, M.R.C.S.

HEBREW and RELIGIOUS INSTRUCTION.—Lady desires additional PUPILS for the above. Address 3065, Jewish Chronicle office.

MR. and Mrs. VANDERSLUIS, WATCHERS to the Sick and Dying, REMOVED to 15, NEELD TERRACE, HARROW ROAD, W.

MRS. SAMUELS, 22, Charlotte Street, Bedford Square, W.C., JEWISH BOARDING HOUSE. Furnished Apartments for a married couple or for ladies and gentlemen, with every home comforts. Terms moderate.

DANCING.—A Select WALTZ CLASS for practice and instruction is held every Saturday at 7·30 p.m. for members of the Jewish community only.

Children's Class on Mondays at 6 p.m.

La Nationale, Boston Glide, Minuet de la Cour, &c. Private lessons at any hour, and drawing room classes attended.

51, Elgin Road, St. Peter's Park.

MUSIC and HARMONY.—A lady, thorough musician and of great experience, desires ADDITIONAL PUPILS in Schools and families, at her own or pupil's residence. Prepares for musical examinations. Suburbs attended. Terms moderate. Address 2971, Jewish Chronicle office.

MR. A. BLOCK, 126A, Portobello Road (corner of Bolton Road), Notting Hill, GIVES INSTRUCTION in HEBREW and prepares young gentlemen for their בר מצוה.

GERMAN, French, Hebrew, and Mathematics TAUGHT by an experienced German Professor. Success guaranteed. Terms moderate. Apply to Mr. H. Kleimenhagen, 18, Sutherland Gardens, W., or sub. L., German Teachers Association, 15, Gower Street, W.C.

A GOVERNESS, well qualified to instruct pupils in English, Music, Recitation, rudimentary French and Drawing, Hebrew and Needlework, seeks a MORNING ENGAGEMENT; also separate pupils for any of the above-named subjects. Excellent references. Address M.D., 68, Huntingdon Street, Barnsbury, N.

A Young Lady, experienced in tuition, desires an ENGAGEMENT as DAILY GOVERNESS. Acquirements: English, Hebrew, Music, and Needlework. Separate lessons given if required. Address S. N., Mr. Bennett, 86, Offord Road, Barnsbury, N.

A North German Finishing Governess (diplomée) of eight years' practical experience both at home and abroad is desirous of obtaining BOARD and LODGING in a good family, in return for three hours' daily tuition. Highest references in London and the country. Address 2890, Jewish Chronicle office.

AN OPPORTUNITY is AFFORDED to one or two young ladies residing in Oxford Street or neighbourhood, to participate in German and Hebrew instruction by an experienced German Professor. Terms moderate. Address 2895, Jewish Chronicle office.

A Young Lady, holding teacher's certificate, desires an ENGAGEMENT as GOVERNESS. German, French, Hebrew and Music. Good references. Address Miss M. Landsberger, 2, Brownlow Road, Queen's Road, Dalston, N.

NORTH GERMAN FINISHING GOVERNESS, diplomée, eight years' practical experience at home and abroad, is desirous of getting comfortable BOARD and LODGING in a good family, in return for tuition. German, French, English, Hebrew, Latin, Mathematics, History of Art, Art Needlework, Singing, &c. Highest references in London and country. Address 3064, Jewish Chronicle office.

Sale of
FINE BOTTLED WINES,
October 15th, 1885.

MESSRS. SOUTHARD & CO., Sworn Brokers, 2, St. Dunstan's Hill, have received instructions from Messrs. John Standring & Son (who, in consequence of the termination of the lease of part of their premises, have decided to dispose of a portion of their large and carefully selected stock of Bottled Wines) to SELL by Public SALE, without reserve, at the Commercial Sale Rooms, Mincing Lane, on

THURSDAY, 15th October, at 1 o'clock, about

2,000 DOZS. of CHOICE OLD PORT, consisting of Martinez' and Offley's, Vintage 1878; Cockburn's 1875's; Offley's Bon Vista, 1874; Offley's, Taylor's, Dow's and Croft's 1873's; Kopke's 1872's; Croft's, Taylor's, Offley's and Gould Campbell's 1870's; Take-Holdsworth's 1868's; Croft's 1812's; and some bins of specially selected mature old Wines of various shippers and bottlings; and about 700 Dozens of Clarets, Sherries and Burgundies.

Full particulars and samples can be obtained on application from Messrs. Southard and Co., 2, St. Dunstan's Hill, London, E.C.

Tuesday next.—By order of the Executors of Joseph Davis, Esq. deceased.—Maida Vale.—Nearly new and elegant furniture, pianoforte, silver plate, oil paintings, clocks, ornaments and domestic effects.

MR. LEOPOLD FARMER will SELL by AUCTION on the premises, No. 185, Maida Vale, on TUESDAY NEXT at one o'clock, the entire CONTENTS, consisting of massive walnut dining room suite upholstered in best morocco, elegant ebonised drawing room suite, richly upholstered in satin and Utrecht velvet, silver plate, inlaid walnut and other bed room suites, pianoforte, oil paintings, mantel glasses, overmantels, clocks china and bronze ornaments, Turkey and other carpets, and household appointments. On view day prior and morning of sale. Catalogues at the Auction and Estate Offices, 12, High Road, Kilburn, N.W.

PEMBRIDGE SQUARE, Kensington Gardens.—Spacious detached MANSION, with garden and stabling. To be LET unfurnished; in perfect repair and improved regardless of cost; contains 15 bed and 3 reception rooms, 2 baths, commodious offices, &c. Apply to Holmes Bros. & Slater, Auctioneer, 58, Queen's Road, Bayswater.

KENSINGTON GARDENS (2 minutes' walk from).—Unique detached RESIDENCE, with garden and stabling, TO be LET furnished, or SOLD. The appointments throughout are of the most luxurious character and the accommodation includes 12 bed and 3 reception rooms, 2 baths, offices, &c. Apply to Messrs. Holmes Bros. & Slater, Auctioneers, 58, Queen's Road, Bayswater.

BRIGHTON.—First-Class modern built LODGING HOUSE; in thorough working order, in the best part of the King's Road (facing the sea); four sitting rooms and twelve bed rooms, elegantly furnished, and offices. Price of long LEASE at low rent, furniture, plate, linen and pictures, £2,100. Address Proprietor, Lewis Mansion, Brighton.

HIGHBURY.—A Widow Lady OFFERS Superior FURNISHED APARTMENTS, with or without Board. Two minutes from rail, bus, tram. No other lodgers or children. Terms moderate. 55, Compton Road, N.

NEW FISH MARKET, close to.—Capital PREMISES, suitable for Eating or Coffee House, or Boot Factory. Rent £30. Key at 7, Narrow Street, Ratcliff, close to Stepney Station.

PART of HOUSE TO LET, Unfurnished. Good large rooms. Opposite Dalston Synagogue. Terms very moderate. References given and required. Close to two railway stations. N.L.R. Mrs. Cohen, 23, Feratower Road, Highbury New Park, N.

ST. MARY AXE (close to).—Desirable HOUSE TO BE LET, unfurnished, containing 11 rooms, bath room and excellent domestic conveniences. Rent on lease £60 per ann. Apply to Messrs. Frank Jolly & Co., 66, Leadenhall Street, E.C.

FOR SALE.—IRON CATTLE HURDLES, 6ft. long, 3s. 8d. each complete. Unclimbable Iron Hurdles, 4ft. high, 3s. 6d. a yard. Sheep-folding Hurdles, 6ft. long, 2s. 10d. each. Carriage paid.—STANBY & CO., Livery Street, Birmingham.

TO Members of Building Societies and others.—APPROPRIATIONS—£500 £700, £1,000 and upwards, free of interest for 10 years. Henry H. Hyams, 5, Duke Street, Aldgate, E.C.

WANTED, immediately, by a young gentleman who attends the University College, BOARD and LODGING in a respectable Jewish family, in the neighbourhood of Gower Street. Address, stating terms, H. L., 175, Westminster Bridge Road, S.W.

THE LATE
SIR MOSES MONTEFIORE, BART.,

CABINET PHOTOGRAPHS may be had of JNO. C. TWYMAN, 36, HIGH STREET, RAMSGATE, of the late Sir Moses Montefiore, Bart., executed after his attaining his hundredth year. Price 2s. each. Life size, Panels and Carte de Visite.

PIANOFORTE by Collard & Collard. One of their new metal framed full trichord cottages, check action; tone, touch, and case are superb; a bargain. This is a very different instrument from that usually advertised, and any wishing a high class piano would be wise to see this before deciding elsewhere.—Smith Kilvert, 72, Queen's Road, Bayswater (Metropolitan Station, near Whiteley's). Must be cash on delivery of piano.

A Jewish LADY WANTED, competent to manage a small household. No children. Good references required. Address 3010, Jewish Chronicle office.

TO Parents and Guardians.—Wanted a Jewish YOUTH as APPRENTICE to the CLOTHING TRADE, to live in the house. Premium required. Must be a good scholar, and quick at figures.—Address 3062, Jewish Chronicle office.

REQUIRED, a respectable SHARP YOUTH for a Wholesale City Agent representing influential English and Continental manufacturers'; articles of daily use; one with knowledge of French and German preferred, but not essential. Saturdays and Holidays closed. Premium required. Apply in own handwriting to S. L. M., care of John C. Tacey, Esq., 35, City Road, E.C.

WANTED, a sharp youth, as CLERK for Fancy Stationery business. Must have a knowledge of the trade. Apply 364, City Road E.C.

WANTED, a NURSERY GOVERNESS. Must bring highest references. Apply by letter, 3033, Jewish Chronicle office.

WANTED, an APPRENTICE to the Diamond Setting and Manufacturing Jewellers. A small premium required. Apply at Weiner's, 6, Dyers Buildings, Holborn.

JEWISH COOK WANTED in a small family. Apply before 12 or after 5 o'clock, at 19, Montagu Square, W.

WANTED, a good Plain COOK.—Apply at once to Mrs. H., 88, Grosvenor Road, Canonbury.

WANTED, in a tradesman's family, where mistress is an invalid, a respectable Jewish person as Plain COOK and to be generally useful and where a servant is kept. Address Mrs. Eschwege, 75, Islington, Liverpool.

WANTED, a Good COOK, in a small family. Apply between 12 and 2 o'clock or after 5 p.m., 62, Pembridge Villas, Bayswater, W.

THOROUGH COOK SEEKS a SITUATION in a gentleman's family. Country not objected to. Address A. E., 78, Queen's Road, Bayswater.

TRAVELLER, lately representing a Shoe Manufacturer in the North of England, Scotland and Ireland, is OPEN for an ENGAGEMENT. Address 3032, Jewish Chronicle office.

WANTED, by a respectable German Jewess, a SITUATION as HOUSEKEEPER. Good Cook and manager. Country not objected to. Address F. N., 2, Kildare Gardens, Bayswater, W.

WANTED, a SITUATION by a German (22), who has been living in London and Paris; corresponds in English, French and German. Best references. Apply to 2931, Jewish Chronicle office.

WANTED, FURNISHED ROOM, for a class for two hours every Sunday morning in or near Portsdown Road, Maida Vale.—Address R. L., 9, Huntingdon Street, Barnsbury.

WANTED, immediately, by a young lady a SITUATION as DAILY NURSERY GOVERNESS. Also Pupils for Hebrew. Please address F. A. T., Mrs Swift's Library, 197, Queen's Road, Dalston

YOUNG Man wishes RE-ENGAGEMENT as BUTLER or Waiter, or indoors servant in a private family, Hotel or Restaurant. Speaks different languages; understands cellar work; will make himself generally useful. First class personal references. Address 3047, Jewish Chronicle office.

CURE OF DEAFNESS.

NOISES IN THE EARS. Rev. E. J. SILVERTON invites sufferers to send for his work, a book showing the nature of the disease and the means of cure. Post-free 6d., with letter of advice if case be stated. Imperial Buildings, Ludgate Circus, London. Free consultations daily.

A Lady residing in Petherton Road, Canonbury, N., having a larger house than she requires, can ACCOMMODATE one or two gentlemen, or a lady and gentleman, with whole or partial BOARD on moderate terms. No children; bath; piano; cheerful society and every home comfort. Close to train, omnibus, and trams to all parts. Address R. K., Hills, Confectioner, 110, Petherton Road, Canonbury, N.

A Jewish family, of the highest respectability, residing in the central part of Paris, desires to RECEIVE as BOARDERS, one or two youths, aged at least 14 years. For references apply to the Rev. I. Bernstein, Dover, or the Editor of the "Univers Israelite," 8, Rue Labruyère, Paris.

BOARD and RESIDENCE.—One or two gentlemen or ladies can be received in the house of a private family, residing at Kilburn. French and German spoken if desired. Apply to Mrs. W., 25, Gascony Avenue, Kilburn, N.W.

BOARD and RESIDENCE can be obtained in a small private family residing in Maida Vale. Address K. L., Mr. Young, 16, Clarendon Terrace, Maida Vale, W.

BOARD and RESIDENCE (or partial) for a lady or gentleman, where only two or three can be received. House close to rail and omnibus to all parts. Society cheerful and musical. Address Mrs. S., 43, Cambridge Gardens, North Kensington, W.

BOARD and RESIDENCE.—One or two Gentlemen or a Lady would find a comfortable HOME in a private family, near Clifton Gardens. Address H. K., 9, Clifton Road, Maida Vale.

SUPERIOR BOARD & RESIDENCE, with every home comfort. Terms moderate. Address, The Misses Ansell, Jamaica House, 22, Bedford Place, Russell Square, W.C.

SUPERIOR BOARD & RESIDENCE in a small private family, with every home comfort. House pleasantly and conveniently situated; near Royal Oak Station and omnibus to city. Highest references given and required. Address 2970, Jewish Chronicle office.

SUPERIOR BOARD & RESIDENCE for a gentleman in the house of a quiet Jewish family, close to Regent's Park; every home comfort. Terms moderate. Address 3011, Jewish Chronicle office.

MONTHLY NURSE, Certificated. Protestant. Total abstainer. Good references from Jewish ladies. Address Mrs. Sloman, 10, Tavistock Crescent, Westbourne Park.

A Lady, having engaged an experienced governess from 12 till 2 daily for her little girl aged six, wishes to receive two or three residing in Canonbury or Highbury as COMPANION PUPILS.—Address Mrs. Dyte, 52, Beresford Road, N.

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APPEAL

FROM THE OFFICE OF THE BUILDING COMMITTEE OF THE CONGREGATION OF ENGLISH, GERMAN AND POLISH JEWS OF MONTREAL, CANADA.

AT a Special General Meeting of the Members of the above Congregation, it was unanimously resolved, that the limited accommodation in our present synagogue, which was built 25 years ago, and which was then thought sufficient for the comparatively small number of Israelites then residing in this City has now, in consequence of the great and continuous influx of our brethren from all parts, become entirely inadequate to accommodate our increased numbers, and that, moreover, owing to the rapid growth of the City, the locality where it is situated is now entirely unsuitable; that a more spacious and convenient Synagogue, together with a School for the education of the numerous children of our congregation in a respectable locality, be as soon as possible erected, which shall, as far as our means and other resources extend, be worthy of the sanctity of its purpose, provide for the increasing numbers of our coreligionists, as well as for the religious and secular training of the rising generation, and above all be such an emblem of orthodox Judaism in the metropolis of Canada, that the name of the God of Israel may thereby be glorified.

In accordance with the above resolution, a suitable site for the proposed building has been purchased on McGill College Avenue.

Our own means, however, being entirely insufficient to bring this great and indispensable undertaking to a successful issue, most of our members being poor, we are compelled by necessity to APPEAL to the well known generosity and liberality of our coreligionists and Christian friends to aid us in this sacred cause, and we now ask your assistance to enable us to erect a suitable edifice thereon, the cost of which has been estimated at from $25,000 to $30,000.

We therefore respectfully solicit the hearty and cordial co-operation of the public and hope that they will use their best endeavours and influence to assist us in collecting means sufficient to carry out the above laudable object.

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"CHRISTIAN COMMONWEALTH," June 18th, 1885.

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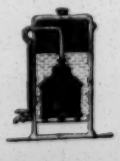

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NOTES OF THE WEEK.

In England, as well as on the Continent, it behoves the bodies which watch over the interests of oppressed Jews to keep a vigilant eye upon Roumania during the present complications in the East. In our last week's leading article, in discussing the probability of a review of the Treaty of Berlin by the Powers, we remarked: "If Roumania hopes to get anything further she will probably meet with a fitting Nemesis for her treatment of the Jews." Roumania, it has since transpired, does not hope to gain, but actually fears to lose by a revision of the Treaty, several of her statesmen dreading that she will be compelled to give up the Dobrudscha, the province ceded to her by Turkey after the Russo-Turkish war. By the Jews living in this province, who still hanker after the rights they enjoyed, and the security in which they lived under the dominions of the Ottomans, the transfer of the Dobrudscha to another of the South-Eastern States would be hailed as a priceless boon. But it is feared that Roumania would not submit to the amputation of one of its limbs without obtaining compensation in another direction. According to the Paris correspondent of the *Daily Telegraph* Roumania would in such case press for a modification of the stipulations in the Berlin Treaty regarding the Jews. That these stipulations would not be modified in a sense favourable to the Jews may be inferred from the fact that they are regarded by the Roumanian Minister in Paris as extremely harsh for the Moldo-Wallachians. We are almost lost in wonder at the effrontery of the Roumanian Envoy to the French Republic in uttering so glaring a falsehood, in the face of facts which are patent to all Europe. Far from being extremely harsh for the Roumanians, the Articles in the Berlin Treaty, stipulating for the emancipation of the Jews, have only resulted in increasing the persecution of our coreligionists. Roumania would, however, be glad to expunge from her Constitution a principle which has almost remained a dead letter. Hence, it is incumbent on the Jewish Alliances to provide against her deceiving the Powers as she did when she induced them to recognise her independence before having carried out the conditions by which alone such independence was to have been acquired.

Our correspondent in St. Petersburg has called attention to a remarkable spirit of vindictiveness towards the Jews by which some Russian Statesmen are animated. Because some misguided Jewish students have been entrapped into the ranks of the Nihilists, the bulk of the peaceful and law-abiding Jewish population are to be deprived of the inestimable blessings of higher public instruction, which it is alleged has fostered the revolutionary movement. Under ordinary circumstances the Jews might provide for themselves that advanced education, of which the State threatens to deprive them. But in Russia such a Herculean task is well nigh impossible to execute. The mass of our coreligionists are far too poor to support so great a movement; the wealthy, with a few notable exceptions, hold aloof from intercourse with their brethren who are not favoured by fortune; and the Alliance Israélite Universelle, which is perfectly willing to assist in the organisation of elementary and technical schools and agricultural establishments, is powerless to come to the rescue of the Jews in Russia, it being under the ban of the Government, which goes so far as to interdict the introduction of the Society's publications.

It is not generally known that in the earlier years of the existence of the Alliance, its philanthropic work was actually regarded with favour by the Russian Government. In the memorable "blood accusation" at Saratoff, when several Jews were unjustly convicted of having murdered a Christian child, the Alliance sent to St. Petersburg a memorial which received the careful attention of the Government, and it also obtained excellent assurances from the Russian Ambassador in Paris. In 1868, the last survivor of those condemned Jews, who had been deported to Siberia, was pardoned by the Czar on the petition of the late M. Crémieux. The Alliance was further instrumental in obtaining a commutation of the sentence of death pronounced on a Jew at Minsk, and an inquiry into the case of a Jewish girl who had been baptised against the will of her parents. We fear that some years will yet have to elapse before the Alliance will be again permitted to carry into practice the sentiments of goodwill which it entertains for the Russian Jews.

The Rev. Dr. Strauss of Bradford has taken a commendable step in substituting a prayer for the forgiveness of sins for the *Kol Nidre* formula. We do not say that Dr. Strauss's composition is unexceptionable from the Hebraist's point of view, but it is a welcome change from the declaration which it has supplanted. The retention in the liturgy of a passage which affirms by anticipation the non-binding character of any vows or promises that may be made during the year, has given rise to much cavil and misconception. It was cited against the Jews in the House of Commons when the Disabilities question was under discussion, and the process has been repeated with equally unfriendly intent in recent years. Every Jew knows, of course, that the engagements which the formula declares to be null and void in advance are limited to promises made between the Israelite and his Maker, and do not include undertakings entered into between man and man. But non-Jews are not aware of this explanation, and, even when they are, malevolence only too readily ignores it. There cannot be the slightest question that the retention of the declaration in the Machsor affords a pretext for calumnies, which ought to be removed as quickly as possible.

It is much to be regretted that the Chief Rabbi did not yield to the representations made to him on this point when he sanctioned the revision of the liturgy. If nothing else had been done, the *Kol Nidre* formula might at least have been modified so as to correspond with that in use among the Sephardim. The latter are content to make the annulment of vows *retrospective*—"from the past Day of Atonement to the present Day of Atonement"—instead of prospective. There is no reason why the "German" form, with its snares and pitfalls, should be retained in preference to the "Portuguese." But, in truth, there is no need for either. In olden times when vows had a ritual force, a declaration which saved men from the consequences of rash utterances was possibly in place. But to-day things are different. The promises nowadays made to Heaven—and they are few, indeed, we fear—are promises to lead a better life, and all the *Kol Nidre* formulæ in the world would not render these of no effect. It is hardly to be doubted that nothing but a pure accident has saved the formula from destruction. Among "German" and "Portuguese" alike, its recital is linked to a most pathetic melody which people do not care to let die. At the Berkeley Street Synagogue the tune has survived the formula. In orthodox synagogues the formula is tolerated because of the tune.

Nor is it only the melody which is pathetic. The associations connected with it were always touching. Apart from the fact that with the *Kol Nidre* commenced the most solemn rites of Judaism, the evening of Kippur, being the time for the assembling in the synagogue of all Israel, naturally recalled to the mind the loved ones who were absent. Some were in distant lands, some were dead, some were languishing in captivity. The prayers for *Kol Nidre* of the Sephardim still includes special supplications for "our brethren who are travelling by sea or land," and for "our distressed brethren confined by the Inquisition." The same sad thoughts filled the minds of every Israelite, Sephardi or Ashkenazi, on Kippur evening; and it is no wonder that the melody of the *Kol Nidre* formula acquired an additional impressiveness, and one which it has not lost even in these days.

The selection of a "German" Jew, Mr. David L. Alexander, to fill the office of חתן בראשית in the Ramsgate Synagogue accords well with the views held by the late Sir Moses Montefiore. As he repeatedly showed in his lifetime, and as his will still further proved, the late lamented baronet was strongly in favour of removing the barriers, felt rather than seen, which still prevent the Sephardim and the Ashkenazim from being regarded as one community. It is pleasing to find, now that the direction of the Ramsgate Synagogue has just passed into other hands, that the liberal, nay, we prefer to say sensible, policy of its founder is likely to be continued. Mr. Alexander is not the first member of a "German" congregation who has acted as חתן בראשית at Ramsgate. Mr. Arthur Cohen served in that capacity some years ago, and, like Mr. Alexander, read the portion of the Law on being called up.

THE LATE EARL OF SHAFTESBURY.

The Rev. Dr. Hermann Adler preaching at the Bayswater Synagogue on Saturday last said: Before I commence my regular discourse, I deem it right to pay a tribute of grateful homage to the memory of that truly great, because truly good man, who has just passed away, Antony Ashley Cooper, Earl of Shaftesbury. As we read in his obituary, all that this genuinely noble man has done for the toilers in mines and factories, for the waifs and strays and outcasts of our modern civilization, we are lost in admiration, that so much could be wrought within the compass of one life-time. Each of the achievements chronicled by his biographers would be sufficient to crown his name with deathless fame. We Jews, while fully crediting his sincerity and the purity of his motives, must deplore his connection with a certain Missionary Society. But even this pain is mitigated by the sentiment of profound gratitude with which we recall the thrilling, and yet well-weighed, statesmanlike words with which, at the historic meeting at the Mansion House, he pleaded the cause of our sorely stricken brethren in Russia. I have good authority for saying that the wise advocacy of that illustrious peer contributed mainly to stay those shameful outrages. When I last met the aged nobleman at one of those philanthropic gatherings at the Mansion House in which he delighted, he enquired with kindly solicitude after the health of his friend, Sir Moses Montefiore, whom he termed "our Judas Maccabeus." The two veterans, who resembled each other in so many aspects, have now gone to their rest. To both of them the words of Holy Writ apply: "Their righteousness endureth for ever; their name will be exalted with honour." May the Lord of Recompense reward their labours!

THE GALICIAN CAUSE CÉLÈBRE.

The trial of Moses Ritter and his wife, and the Christian peasant, Stochlinski, for the murder of Francisca Mnich, concluded last week at Cracow, having lasted from the 17th to the 29th of September. As before, the three accused were found guilty and sentenced to death. The Vienna correspondent of the *Standard*, commenting on the case, says that the whole trial was a scandalous travesty of justice, and that the sentence is sure to be reversed a third time.

Dublin.—A meeting of the free members of the Dublin Hebrew Congregation wae held on Sunday last at the Synagogue Vestry, Mary's Abbey. Mr. Marinus de Groot was re-elected President for the twelfth time; Mr. Chas. L. Reis was re-elected Vice-President; and Mr. John D. Rosenthal, LL.D., Honorary Secretary of the congregation. A vote of thanks was passed to these gentlemen for their careful guardianship of the finances of the congregation, and they were urged to remain at the helm of affairs during the present period of difficulty, when efforts were being made to establish a division in the local community. The gentlemen named consented to re-accept office, when it was pointed out that the personal influence and zealous labour in congregational affairs of Mr. de Groot, and the undivided support and assistance he had all through received from his two colleagues, had succeeded in sustaining the position of one of the oldest provincial congregations despite the lamentable opposition which one or two malcontents were endeavouring to uphold. During the recent Festivals, the synagogue was crowded to its fullest capacity, the presence of coreligionists residing in many parts of Ireland being especially noticeable.

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CORRESPONDENCE.

THE HAÏDAR PASHA (CONSTANTINOPLE) SCHOOL.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—It is my duty to offer a slight correction to some statements made in two of your issues about the School of Haïdar-Pasha, near Constantinople. In one of your earlier numbers of last month you stated that these schools owed their origin to me, and on the 18th September you further adverted to the prominence given to the Turkish language in the institution. It is only fair to state that I had nothing whatever to do with the establishment of these schools, which owe their initiative to Mr. Moïse Barnathan, a wealthy and charitable gentleman of the district, supported by some kind and intelligent friends.

Haïdar-Pasha is a small suburb of Scutari, and probably has about 800 to 1,000 Jewish inhabitants, who are mostly persons above poverty, though very far from rich. The schools are said to be in a fairly good building, which would hold 150 children. There are at present about 100—rather more boys than girls. I had not time to visit them, being only made aware of their existence through a visit from Mr. Barnathan the day before my departure. They were founded a year ago, and named in honour of Sir Moses Montefiore's centenary, "Ohel Moshéh Vihoudith." I was pleased to find that the initiative was entirely that of persons inhabiting the district, and also that nearly half the working expenses were defrayed from the children's fees. I therefore gave a small contribution, which was not solicited, and promised that on my return I would inform Sir Moses of the new educational institution associated with his name. I was happily enabled to fulfil this promise, and my late venerable friend seemed pleased to hear it, and sent a donation of £20, commissioning me to enclose it in a gracious letter. The instruction conveyed at the Haïdar-Pasha School differs chiefly from that afforded by those of the Alliance Israélite, by more prominence being given to Hebrew, and thus they may be considered as offering a medium point between the Talmud Torah institutions and the schools of the Alliance. The Turkish language is happily taught now at all the Jewish schools in Turkey, even at most of the Talmud Torah establishments. In the Alliance Schools very great store is set upon the study of the vernacular in all Eastern regions, but it is necessary, and will be so for a generation or two, that the general instruction should be conveyed in some European language, as no Jewish masters or mistresses can be found who can teach properly in Bulgarian, Turkish Arabic, or even Greek.

By-and-bye, Jewish children who have been taught in the schools of the Alliance, and in others, and who have the intention of devoting themselves to tuition, will be sufficiently grounded in the vernacular to convey instruction in it, and this will be a great blessing, as the Jews find their very casual acquaintance with the language of the country one of the greatest obstacles to their advancement, and also it constitutes a great barrier between them and the mass of their fellow-citizens. The task, however, is not by any means easy, and occidentals have but little idea of the polyglot nature of the populations of Eastern Europe. In Philippopolis, the boys in the Alliance Schools have to learn Hebrew, Turkish, Bulgarian and French, each one of which has an entirely distinct alphabet, their domestic language being Spanish. In Servia and Bulgaria French is of but very little value. In Turkey, Asia Minor, and North Africa it is essentially useful, being the great medium between Europe and the East. German is comparatively of little value, but English would in many places be of high utility, only unfortunately, the only institution for training teachers for our Jewish schools throughout all these regions is that in Paris.

In conclusion, I cannot too highly recommend the schools of the Alliance Israélite, which are the most potent means of raising our brethren from the very depressed state in which they are now plunged, since nothing can be more liberal than the Turkish Government to the Jews, and the Sultan himself is most excellently disposed towards them. It is hoped that the £10,000 now being collected in England for these institutions will be soon made up, and that it will become the nucleus of a fund of very much more important dimensions, such as in fact is most urgently required.

Yours obediently, F. D. Mocatta.

Aix-les-Bains, 5th October, 1885.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—We are highly flattered by the encouraging terms in which you have spoken of the Haïdar Pasha School in the two recent issues of your journal. You have been the faithful echo of the regret felt by a large number of our coreligionists in this capital, at seeing the Turkish language neglected in our Jewish schools.

You have rightly said that our school, seeing that it is only on the threshold of its career, has not recommended itself to any external body, but that it promises much for the future. It is supported by its own efforts; yet, as our aim is to make our institution worthy of the name which it has the honour to bear—the name of our lamented philanthropist, Sir Moses Montefiore—a subsidy from abroad would enable us to engage more competent teachers than those whom our limited means allow us to employ.

Tendering to you once again our profound gratitude for the interest which you have shown in our institution,

Yours obediently, Moise M. Barnathan,

President of the Community Ohel Moshé Vihoudith.

Constantinople, 29th September, 1885.

THE TRUE BASIS OF JUDAISM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The two correspondents who addressed you under the above heading last week seem to imagine that my main objects in writing to you were to complain of the rigidity of the Kippur fast, and to urge an absolute non-observance of anything like ceremony by our people. What I was anxious to do was to point out that "forms and mummeries, ceremonies and observances, these are not religion," and that the only circumstances under which they can be tolerated at all is when they are made subservient and of secondary consideration. I contend that for years past the forms and ceremonies of our faith have been made to do service for religion itself—that men and women who to-day have learnt to employ the freedom of action and to use the freedom of thought which was denied them in years gone by, can feel no enthusiasm for these observances, and that in patriotism—in pride of race—as the central bond of union, lies the future of our community. With this view it was that I urged the formation of the conference which nearly three years ago you proposed, and by which alone we can get at the representative opinions and wishes of our people on the whole subject of our religious establishment. I do not, as your correspondents seem to suggest, wish to see the Kippur done away with; but I would rather hear of any human being, that in him an incomplete contrition resulted in the giving up even of one hearty meal than that complete repentance was the result of an empty stomach. I ventured to assert that the Kippur Service was a sham and a mockery because I believed that "not a third, aye, not a sixth," put in an appearance, except in obedience to a social demand, and because the indifference of the community for the present has held back at the one day. If my conclusion was wrong, why then, I would ask, *does* a congregation assemble on Yom Kippur? Surely not "for the highest purposes of reflection and sacred communion with God," this can be attained much more effectually at home. Is it to join in the prayers? Surely not; for more than half the prayers that are said are unfit for repetition in a place of worship, and are only tolerated because not a tenth of the people know the meaning of what the minister is saying. I have heard a lady who is blessed with an Irish servant, deride her for repeating her prayers in a tongue, of which the girl knows not two words; but is it any less terrible to note the decline in the study of that grand old tongue in which Isaiah and David set the very foundations of poetry, as is evidenced by the serried ranks who are forced to sit gazing vacantly, or slumbering fitfully all through a synagogue service because their ignorance of Hebrew leaves them unable to join in the service except by an effort of mere "parrotism," and hence renders them indifferent to the whole concern? Let me take one instance which I just hinted at in my previous letter. The minister, who according to your correspondent, "is endowed with a sort of additional energy" on Yom Kippur—I suppose to please his patrons and keep his position—always renders most ample proof of his remarkable endowment when repeating the "prayer" beginning ונתנה תוקף. What does this "prayer" say? Why that God is occupied in forging the most damnable tortures for His creatures—even for those yet unborn—but that it is quite possible to annul the decree "by fasting, by charity, and by penitence." Now, either this is true or it is untrue. If it be true, then I contend that God is not a Being who claims our respect and our reverence for His works, for if any power is really occupied even twice a year in this way, I should imagine it much less like a God than a devil. I shall be reminded, perhaps, that if He punishes some, this same power metes out ample rewards to others as well. But I object to the monopoly. It is most unfair to the Evil One, who, I am told, has embarked his "all" in the torture business, and it is a distinct encroachment upon his natural rights and ancient privileges. I would rather ten thousand times claim sisterhood with that great and noble woman who declared:

> "I will take no heaven
> Haunted by the shrieks of far-off misery"

than with one who, wrapping herself around with the cloak of her own self-complacency, "closing the doors of the outer world for the time being," declares it "Divine" that one should suffer without cause, and another be rewarded without reason, who sees injustice and calls it providence. But, of course, in reality this ונתנו תוקף is not true. In reality, it is a piece of the veriest blasphemy. It is said because it is in the prayer-book—not because those who hear it said can think one iota about it. This is but one instance; there are plenty of others to justify my saying that the Kippur Service, like almost every service in the synagogue, is an empty sham and a pharasaic mockery. I do not say it ought to be, I do not say it need be, but it is so; and it is no use shutting our eyes to the fact.

When I wrote to you I had no intention of entering into a discussion in the columns of your valued periodical, and so pass by much in the letters of your correspondents to which I would fain reply, and I answer the complaint against my applying criticism to anything so holy as our faith by saying that nothing which we are asked to believe can be too sacred for critical examination. But I would rather action than words. I would rather see the smallest step taken in the direction of earnest reform than that columns of letters should appear on the subject. Judaism has nothing to fear by reform—its plasticity, its absence of dogma, render it specially capable of development and progress. The true basis of Judaism, as of Religion itself, lies not in the setting up for our adoration and worship as God a power with attributes and qualities ascribed to Him for which any sensible democracy would depose his human contemporary in eight and forty hours, but in a recognition of God as that Eternal Power extraneous to man that makes for righteousness within him. Judaism is the only faith which, without revolution, can entertain this exalted notion of the Supreme Power, and this conception, together with a pride of our history and our Race, is all that is essential to the Judaism of the future. With one accord it is agreed that Ecclesiasticism and Rabbinism amongst us have had their day; why not recognise this by "the solemn deliberation of the community in conclave assembled?"

Yours obediently, Lizzie Myers.

October 4th, 1884.

THE SPANISH AND PORTUGUESE COMMUNITY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—"Out of the fulness of the heart the tongue speaketh," permit me, therefore, to say a few words on a subject which is filling my heart to overflowing and grieving it sadly, and which may best be described as the apathy of the Spanish and Portuguese Congregation. I know only too well how difficult it is to arouse us, but however hard the task may be, I firmly believe it is not impossible, and it is with this hope "my tongue speaketh." Who that has attended the Portuguese services during the past Holidays will venture to say there is no need for us to be *up and doing*, should there be such a one, let him attend at other synagogues and contrast the two, then shall I indeed be surprised if he be not overwhelmed with shame and sorrow. In *every* respect the difference is painfully sad! The complaint is an old one. How many have said and still do say "I would go to the Portuguese Synagogue if only the service were a proper and decorous one," or "I prefer and would join the Portuguese if only the service were well conducted." Why should this be? Is our community so large, so influential, so increasing that we can afford to disregard the warnings which reach us from within and without? Are we not becoming miserably small and gradually (not beautifully) less? Ought we not to be ashamed to permit such a state of things? *Can it* be changed, and if so, *why not?* The answer is sure and simple, *we are asleep, and will not awake.* The recurrence of each Festival rouses us for the moment and then we again turn round and say "yet a

little more sleep, a little more slumber," and are oblivious once more until we are again aroused by the sound of the Shofar or the strain of the Hallel.

This year brothers and sisters, I entreat, I beseech you to let it be altered—let us say to each other "Awake, awake, arise, the light has come, let it shine and keep us awake," relax no effort, nor consider any work too hard until all is improved. Permit no selfish crotchets, no petty jealousies, no futile pleasures to interfere in this holy task, but work with a strong will and firm determination to uphold our pure Faith and Judaism, and to strive our utmost to place our congregation once more in the foremost rank as it was in former times. Let us no longer fold our hands and close our eyes, but be earnest and zealous in the serious and holy work which lies before us, labouring piously and *at once*. Let the old amongst us show a willingness to meet the wishes of the young, and let the young not be presumptuous nor radical in the changes to be effected, but all unite with one voice, with one accord, to improve the bad and keep the good—working might and main for the one great cause, each proving his love for his God and his devotion to His will, forgetting himself in trying to render His word in all its grandeur and purity proving thereby our pride at being His chosen people, the custodians of His law.

One word more. Let us strive our best that our Synagogues and Schools be restored to their ancient splendour, and we again showing Life, Zeal and Enthusiasm. Let us go forward as in days of yore with shouts of joy, and let all our men, women and children unite with all their soul, with all their strength, to teach the word of God earnestly, to bind it before their eyes, and to write it on their houses and on their gates.

Yours obediently,

A Staunch Portuguese, but at present a Grateful Worshipper at the Bayswater Synagogue.

Tishri, 5646—Oct., 1885.

"ALIEN" VOTERS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In the light of recent local events, the cry "Tory, Trickery," raised by correspondents in your columns anent the approaching Tower Hamlets election is, to say the least, amusing. Let me tell you that in Sheffield it is not the Conservative Agent who has dared to challenge the votes of foreign Jews on the ground of their being aliens. This congenial task has been undertaken by the Agent of the Liberal Party, who, it seems to me, are quite oblivious of their much-vaunted Liberalism when party ends are to be served. Apparently, either side will take advantage of any legitimate manœuvre whereby a few votes may be gained or lost, as the case may be. Is it not, therefore, in the highest degree preposterous to hold up to public reprobation conduct which is being only too closely imitated by one's own followers? Let us hear no more of the parrot cry, "Tory Trickery."

With your permission I would draw special attention to an objection raised by the Liberal Agent, the knowledge of which might prove advantageous to others similarly placed. I refer to the case of a foreign Jew who had served with the Volunteers; and although he had not been naturalised the objection to his vote was overruled. The fact that he had served his Queen and country was sufficient, contended the Revising Barrister, to entitle him to the franchise.

Yours obediently, V.

Sheffield, October 5, 1885.

A JEWISH HOSPITAL FOR TIBERIAS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The waters of Tiberias deservedly enjoy so widespread a reputation for their health restoring qualities, that it is no wonder thousands of invalids flock thither from far and near, and particularly from the four corners of the Holy Land. Unfortunately for the Jewish patients, their convalescence is retarded by the fact that they have no hospital on the spot, where under skilful care and treatment they may regain their former health and strength. I was, therefore, delighted to learn from an authoritative source that the heads of the Jewish community in Tiberias, impressed by this great drawback, had purchased a plot of land, contiguous to the waters, with the laudable object of erecting thereon a suitable hospital. The means at their disposal will, however, not permit of the carrying out of their benevolent project unless aided from extraneous sources. At the request, therefore, of the leaders of the movement, I venture to appeal to my coreligionists in England, true *Rachmanim Bené Rachmanim*, to support by their generous contributions this great and pious work, on the success of which many thousands of lives depend. Such contributions may be forwarded to Rabbi Reuben Baer, a member of the Hospital Committee in Tiberias.

I earnestly trust that this appeal will have the effect of stirring up the hearts of the English Jews, so that each by giving according to his means, may help in bringing to fruition a work always needed, but especially necessary at present, when the active conversionists, with their large funds are endeavouring to entrap into their outspread nets the souls of the unwary Jewish sick, at the same time that they grant these poor people physical relief.

I trust that you, Sir, will give your powerful countenance to the cause which I am now pleading, and that, through the medium of your influential journal, I may be enabled to secure the sympathy of our English coreligionists in its favour.

Yours obediently, Isaac Moses Aboulafia,
Chief Rabbi of Syria.

Damascus, 19th Ellul, 5645.—30th August, 1885.

THE EXETER SYNAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—No one regrets the closing of our ancient synagogue more than I do, for it is far beyond a half century I was first called on to assist in officiating therein on the sacred Holidays, and continued to perform that duty until within the last few years. The closing of the synagogue arises from the number of adult residents being reduced to *five*, including the Rev. Mr. Muller and myself, and for the past seven years I have officiated on the occasion referred to by invitation at Southampton. This year I was informed by Mr. Muller that there would be Minyan without me, but unfortunately it appears he could not succeed in obtaining the required number (although he went to Plymouth for the purpose), owing to the men refusing to accept the terms he was empowered to offer them. These are indisputable facts.

The cause of leaving my home at such a time, absenting myself from the place of worship I have helped to support for nearly sixty years, is well known to those acquainted with this once orthodox congregation. As to what your correspondent terms "amicable" arrangement, my friend, the Rev. B. Spiers (Dayan) used every endeavour on his visit to Exeter to accomplish, but his valuable influence failed in obtaining that object. I ask you in justice to kindly insert this contradiction, promising not to trouble you with any further correspondence on this subject.

Yours obediently, Alex. Alexander

Exeter, 5th October, 5646.

THE "GATES OF HOPE" SCHOOL.

Owing to the gradually dwindling attendance at the "Gates of Hope" School of the Spanish and Portuguese Congregation, and to the unsatisfactory educational results almost necessarily attending the management of so small an institution, it has been finally closed as an elementary school. For secular instruction the pupils have been transferred to the Board Schools in Old Castle Street, Whitechapel, and Settles Street, Commercial Road; and attended those schools for the first time on Monday last. The school in Heneage Lane will be reserved for instruction in Hebrew and religion only; the teachers being the Revs. S. Roco and J. A. Simmons. The reasons for the significant step taken by the Mahamad of the Spanish and Portuguese Congregation in sanctioning the closing of the school for secular instruction are best explained in the following Report presented to the Mahamad by Mr. Elias de Pass, the President of the School and one of the most influential and foremost members of the Sephardim Congregation:

I feel it my duty to address you upon a subject of great interest to our congregation, as affecting the future welfare of the children of our working classes.

Whether a community remains prosperous depends upon the degree of excellence reached by its individual members, therefore any obstacle to the advancement of the rising generations should be speedily removed. Such an obstacle I consider exists in connection with the "Gates of Hope" School. For some time past it has been obvious to me and other gentlemen of the Committee, that the boys are extremely backward as compared with boys in Board and other large schools under Government inspection. There may be causes to account for it, to which I will refer presently, but the fact remains, and ought to be brought to the notice of the Elders and others who take an interest in the institution.

The Committee, at a meeting held on the 5th of May, determined to have the boys examined by a competent examiner, which has been done; and you will see from the able Report of Mr. Salmon what he thinks of us.

A great loss was sustained by the school when the Orphan Boys left. These lads were wisely kept at school until they reached their 14th or 15th year; they came well prepared with their lessons, made progress themselves, and stimulated others by their example. Thus the work went forward, but since their departure it seems to have utterly stagnated. The day-scholars are leaving us each year at an earlier age, just at the time when their faculties are beginning to be developed, and when another year or two of schooling would be of the greatest advantage to them. Remonstrance with the parents has been tried, but in vain, and in many instances the boys lose the benefit of being apprenticed by being withdrawn before they reach the prescribed age. The consequence is that the 1st and 2nd classes have so frequently to be recruited from the lower forms that no advance can be made. This difficulty doubtless prevails in all schools, but where the numbers are greater it acts less prejudicially.

In Board and other large schools the younger boys are not left to be taught by those who themselves want teaching, as with us. The importance of having competent instructors for the young ones is considered so great by Mr. Mundella that the increased grant asked for this year by the School Board is expressly to meet the extra expense of providing them, and so abolish the monitorial system. It stands to reason, that if boys can remain only such a short time at school, they require the best of instruction. Another great advantage at large schools is that the children get the benefit of physical as well as mental training. It is well known that improved physical condition will lead in a direct and immediate manner to increased mental capacity. We are very badly off in this respect. We have neither playground nor gymnasium; the use of the synagogue yard has lately been granted, but it cannot always be relied on. The distance at which the majority of the boys reside is another drawback to the efficiency of the school. Not only is irregular or unpunctual attendance the frequent result, but the long walk to and from the school subjects the boys to temptations from which it were most desirable to set them free.

How, then, are these evils to be remedied? There are two methods open to us. The school might be rebuilt, with proper playground accommodation, in a more suitable district further East; it might be refitted with more modern appliances, and more fully officered so as to meet the high standard of the Education Code. If all this were done, and the school were then placed under Government inspection, there is no reason why it should not be as successful as any other Jewish school in the metropolis. But this method of securing to our boys a good secular education would involve a very heavy expense, and one, moreover, out of proportion to the number of scholars who would benefit by the outlay.

The Committee are therefore of opinion that our boys should seek and find their secular instruction in the large State schools which already exist in the near neighbourhood of their own homes. Of course the "Gates of Hope" School will not for that reason be brought to an end. It will still preserve its ancient title, and be carried on, at different hours, as a school for teaching Hebrew and Religion. With its special funds and prizes it could afford to pay for good instruction, and it would not require any grant from the Synagogue. The Committee will be glad to hear the views of the Elders at the earliest possible moment.

Mr. De Pass attended on Monday morning at the Old Castle Street Board School and feelingly addressed the former pupils of the "Gates of Hope" School.

We should mention that the result of Mr. Salmon's examination was that less than 50 per cent. of the pupils would have passed the usual examination by Her Majesty's Inspector.

It is probable that a similar step will be taken in the instance of the Girls' and Infant Schools of the congregation, although the necessity of closing the schools has not yet been formally considered by the Committee.

New West End Synagogue.—The Rev. S. Singer preached at the New West End Synagogue on the Eighth Day of Solemn Assembly, from the text: "Of making books, there is no end, and much study is a weariness of the flesh" (Ecclesiastes xii, 12). He said that the truth of the first portion was illustrated by two facts; in the British Museum there was a collection of one million and a quarter books, which was annually increased at the rate of 10,000 volumes, and in the National Library in Paris there were 2½ million works, with an annual increase of 45,000. These immense collections represented a stupendous amount of mental labour; many of the works were, however, ephemeral, whilst there was one book, the Book of Books, which would last for ever. The preacher complained that the study of the Bible was being neglected, even in households whose members had leisure for its study, and that too much attention was bestowed on the reading of novels and newspapers, two forms of literature which often undermined the morality of the reader.

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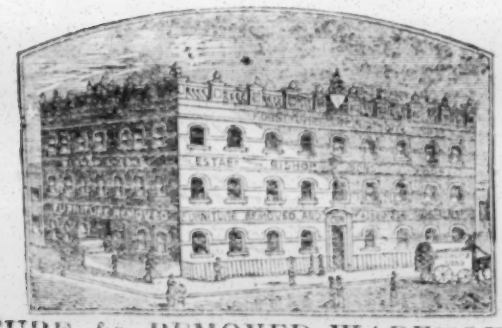

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MEMORABILIA OF MEETING FOR THE WEEK.

SUNDAY, OCT. 11.

Anglo-Jewish Association, Monthly Meeting, at 117, Gower Street, W.C., 11.

MONDAY, OCT. 12.

Aged Needy Society, Committee Meeting, at 13, Devonshire Square, 5·30.

TUESDAY, OCT. 13.

Board of Deputies, Meeting of the Board, at the Vestry Room of the Spanish and Portuguese Synagogue, Bevis Marks, 5·30.

WEDNESDAY, OCT. 14.

Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, Lower Norwood, 2·30.

United Synagogue, Executive Committee, at New Synagogue, 5.

CALENDAR FOR THE WEEK.

Day of Week	Day of Hebrew Month.		Day of Civil Month.			Portion.	Haphtorah
Friday	Tishri	30	Oct.	9	א׳ דראש חדש Sabbath commences 5.		
Saturday	Heshvan	1		10	ב׳ דראש חדש Sabbath terminates 5·58	נח Gen. vi. 9 to end of xi.; also Numbers xxviii. 9-15,	Isaiah lxvi.
Sunday		2		11			
Monday		3		12			
Tuesday		4		13			
Wednesday		5		14			
Thursday		6		15			

This day (Friday) and to-morrow will be Rosh Chodesh Heshvan,

Friday next, October 16, Sabbath will commence at 4·30.

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The Jewish Chronicle.

LONDON: FRIDAY, OCTOBER 9, 1885—5646.

THE DEATH OF LORD SHAFTESBURY.

The same year that has seen the death of the greatest Jewish philanthropist, is also that of the death of the greatest Christian worker in modern England. Lord Shaftesbury has descended to the grave full of honour after having done a larger amount of good work than any other man of his generation. There is scarcely a social movement of the time on which he has not left his mark, not a religious movement in which he was not a prominent figure. His social activity was all that was admirable, but his religious attitude cannot be said in any degree to have effected the same amount of good work.

Lord Shaftesbury gave an inspiration to nearly all the movements for the improvement of the working classes that have occurred for the past half century. "My lords," said the Duke of Argyle, on a recent occasion, "the social reforms of the last half century have not been the work of the Liberal Party; they have been the work of one man, Lord Shaftesbury." There may have been some polemical exaggeration in this statement, but the fact that it could have been said seriously in the House of Lords, was in itself a grand testimony to the widespread influence of the man. Every legislative enactment that could lighten the labour or protect the interests of the working man had Lord Ashley for its most strenuous supporter. His record in this direction is most remarkable. Nothing seemed to daunt his resolution; unpopularity, calumny, even the distrust of the men for whom he was working were disregarded by Lord Shaftesbury in his efforts. And as a merited consequence he has outlived all these, and not a dissentient voice can be raised amid the regrets with which the whole nation has accompanied him to his last resting-place.

Jews can fully join in with all the praise and admiration which he has earned for this side of his career. His philanthropy was both earnest and practical. It was no mere matter of sentiment, but dealt with ways and means in a most effective style. This is philanthropy after a Jew's own heart. We hear less of the individual side of philanthropy, the care taken to find proper work or career for special persons, direct measures to relieve distress in specific instances. Lord Shaftesbury legislated for the masses on a large scale; he did not attempt to cope with Poverty in individual cases. He was doubtless right in knowing his own powers. But his career loses a certain amount of vividness owing to this fact. It seems buried beneath a mass of Blue Books. It is scarcely enlivened by a single anecdote of personal contact between the great philanthropist and those whom he was benefiting. In this way his career forms a decided contrast to that of Sir Moses Montefiore. While Sir Moses was a philanthropist of the old-fashioned class, doing good for those with whom he came in personal contact, Lord Shaftesbury was more of a philanthropic statesman working for the class rather than for the individual. Our own Jewish philanthropists of later date than Sir Moses are more of this type, organisers of the business of charity rather than what we may call personal philanthropists. The conditions of modern life have evolved this type, and Lord Shaftesbury was one of the first to see the need of it. There is less romance about this form of philanthropy, less to attract the sympathies, and to the last it must be owned that he was less loved than admired and respected. The different lines they both took thus absolve us from the invidious task of comparing the late Earl with Sir Moses. Each was the greatest philanthropist of the time in his particular way, but the ways were different, and the feeling of the world was different towards the two men. Sir Moses was loved and honoured; Lord Shaftesbury was respected and admired.

Both men were pious, and it casts some light on both to consider the character of their piety. In a measure the piety of both was old-fashioned. Modern Judaism has grown out of the old-fashioned rigidity of the orthodox Sir Moses; modern Christianity has certainly drifted beyond the rigid evangelicanism of the orthodox Lord Shaftesbury. It is curious to notice that the movement in each case was in an opposite direction. While modern Judaism is somewhat less national than the Judaism of Sir Moses, Evangelicanism has been almost swamped by the mixed interest in the history of the Church. Lord Shaftesbury's creed was the highest and purest form of Evangelicanism with its insistence on the all-importance of belief. Herein was the point at which Jewish sympathies fail to follow, and where the weakest and most ineffective part of his work lay. His Christianity emphasized the weakest side of Christianity, and was consequently doomed to failure.

There can be no doubt that Evangelicanism, of which Lord Shaftesbury was the chief representative, has been dwindling in influence and importance for the last quarter of a century, and the causes of this deserve inquiry. It may be said that Evangelicanism is that form of Christianity which lays most stress on dogma, and attributes least importance to history and the historic sentiment. Lessing said to Mendelssohn, when the latter lent him a Hebrew prayer-book, "Why, you sing metaphysics and pray logic," referring, doubtless to the *Yigdal*, and the rules of logical evidence included in the prayer-book. What was said of the Jewish Prayer-Book is almost exactly true of the Evangelical creed. Evangelists, at least, both pray and sing metaphysics, and herein lies their weakness. Having no natural object appealing to the sentiments, they have to "whip up" sentiment about such things as the Incarnation and the Atonement. Hence both the hardness and the sentimentality of the Evangelical movement. In this way its opposition to "Popery" is easily understood; Romanists allow no discussion on dogma; they lay the stress upon history and all connected with it—art and national sentiment. There can be little doubt that Christianity is tending more to the Romanist than to the Evangelical direction, though not necessarily to Rome.

It was this insistence on dogma which led to the most unfortunate side of Lord Shaftesbury's work, so far as Jews are concerned. The inspiring influence of the Conversionist movement is a desire to propagate dogma combined with an utter disregard of historic links. The Conversionist does not mind severing all the links which in reality bind a Jew to true humanity, provided he can induce him to profess belief in a number of abstract truths about things which defy the wisdom or insult the common sense of man. There can be no doubt that many Conversionists are sincere and well-meaning persons, and Lord Shaftesbury was conspicuously so. But their propagandism is based on an utter disregard of what we may call historic propriety. The admirable biography in the *Record* very wisely passes over Lord Shaftesbury's activity in Conversionism in a few lines. It was almost his only complete failure. The attitude which he took up with regard to the "Jew Bill," as it used to be called, was another. He strenuously strove to keep the mere form and name of a Christian country for England by the retention of the formula of an oath.

But the man was better than his creed, as often happens, especially with Evangelicals. Whatever his attitude towards Jews as religionists, there can be no question of his hearty good-will to Jews when oppressed. The most prominent part in the English protest against Roumania in 1872 was his. He stood up in the Mansion House with Mr. Israel Davis's pamphlet in his hand, and emphatically recommended every-one of his hearers to read that little book. One of the most powerful speeches at the Mansion House ten years later was that of Lord Shaftesbury. He took charge in the House of Lords of the Bill introduced by Sir David Salomons to enable Jewish operatives to labour on Sunday. His voice and pen were indeed ever ready to defend the rights of Jews when they were attacked, and for this he will always be counted amongst the friends of the Jews. One of the greatest men of this century, one of the best, he has passed away with his greatness and goodness recognised by all men. Jews forget at his grave all that may have been equivocal in his relations with them, and offer their share in the general grief which has followed Lord Shaftesbury to the tomb. "The pious of all nations have a part in the life to come." With the spirit of that saying, the death of the Earl of Shaftesbury can certainly be connected.

A JUSTIFICATION OF JUDAISM.

[BY CLAUDE G. MONTEFIORE.]

Reprinted from the "Unitarian Review," Boston.

V.

We have considered hitherto questions affecting the innermost qualities of a religious system; we come now to a point which, so far as it touches Judaism, bears a more external character. No demand can be more rational than that which asks that life, as far as possible, shall be moulded on a single plan. The more unity in life, the better. One spirit, one moving principle, should pervade the whole. If that spirit or principle is to be religion, using the word here in its very widest sense, religion must be in unison with all the activities of existence. A man's religion must be connected with all other expressions of his mind. The religion of a community must fit in with all its growing life; and, so far from being merely one fragment of life's fulness, must be rather the vital breath which animates the whole. Our new condition, like its predecessors, is twofold. The religion must be in harmony with all other true expressions of man's rationality, and it must be capable of developing as he develops. It should, if possible, be always somewhat ahead of everything else in its growing idealism, so that its proper influence as a moving spirit may be lastingly maintained.

Judaism, it must be allowed, cannot satisfy this condition as well as it has satisfied those which have preceded it. There is no form of social progress to which Judaism is opposed. There is no achievement of the reason with which it is out of harmony. Nor are its dogmas of such a character as to prevent their being conceived on a broader and more liberal scale in the progress of mankind. The difficulties which here make themselves prominently felt are of a different kind.

For centuries the adherents of the Jewish religion have lived under conditions wholly other than and even wholly opposed to those in which they now are living. Though they have lived for long in Europe, they have only become Europeans in the present century. And the larger bulk of them, through the continued pressure of persecution, have still to win their place as citizens of the Western World. But the future of Judaism is dependent upon the measure of its successful union and assimilation with Western culture. In other words, its future depends upon the capacity of its adherents to maintain the continuity and self-identity of their faith, while they undergo the necessary process of being educated and saturated by a highly developed culture, only part of which is akin and native to themselves.

Of the three or four factors out of which our modern civilisation is built up, only one is of Semitic origin. Even this one, wearing, as it does, a Christian dress, is in external form very dissimilar to the form of its Jewish original. It may be that the main religious ideas of Judaism, some of which have been sketched out in the preceding pages, are gradually winning their way to a general acceptance; but they can hardly be expected to assume, even in the far distant future, a specifically Jewish embodiment, or to lose entirely the Christian framework in which they have worked out their history, and left abiding records behind them. These lasting memorials of the past have now become the heritage of the European Jew as well as of his Christian fellow-citizen. And not only are they the glad possession of Jews as well as of Christians, but the very products of the Jewish mind in centuries before the acquisition of European culture are fast becoming archaic and obsolete to their lineal descendants both in thought as well as form.

Take the case of literature. The literature of the modern Jews of the West (with the exception of the Old Testament and the liturgy) is no longer Hebrew, but European. Of much of that literature, Christianity in one of its many forms is an element and a spring. English Jews who care for religious poetry no longer read Jehuda ha Levi or Moses ben Ezra, but they read Spenser or Milton or Browning. The Hebrew poets speak in an archaic tongue, and their thoughts are often alien; but the English poets, with all difference of form, are spiritually akin, and their speech is familiar to their Jewish readers. Bunyan and Herbert must, at any rate, be studied as English classics, if for no other reason; and, as the glorious stream of English literature is followed up and down, the *Pilgrim's Progress* and the *Temple* are almost bound to come home to all English ears, be the race and religion what it may.* The art of Christianity appeals to Jews as well as Christians; and, in both literature and art, the ideas which underlie the forms as well as the forms themselves are bound to become more and more appreciated by those who study them carefully, and live in their surrounding. Philosophy is essentially above all particular forms and creeds, but the bulk of it in modern times has been of a distinctly Christian character. To all these influences the Jews are necessarily subjected. Indeed, they are needful influences to the required transformation of Judaism from an Eastern into a Western faith.

Besides this general difficulty of surrounding, there are a number of practical difficulties in detail of which a discussion would here be out of place. While the development of Jewish dogma has kept pace with the growing demands of the age, the forms of the religion retain a more antiquated character. Many of them cannot easily be fitted in with the views and habits of Western civilisation. This want of unity between doctrine and form, or between form and life, is one of the reasons why Judaism can advance but slowly in the direction of active influence. It is also the main cause of many attempted reforms and changes. But in the way of reform, however necessary it may be, there lie many obstacles and dangers. The work to be accomplished is one of enormous difficulty, being nothing less than the harmonious blending of an old religion with an old but alien civilisation. Or we may regard what has to be done as a transplanting, and it is well known what care is needed in a case where the tree that is to grow in new soil is old in years. Readjustment is very arduous. If too much be done at once, there is a danger of an early sterility or a painful reaction. Failure brings disappointment in its train. The leaders of a new movement forget that that which is suitable for a few chosen spirits is not suitable for a thousand ordinary mortals; and thus they either find themselves generals without an army, or, when they die, their spirit dies with them. Absorption and transformation are required rather than forcible removal. The obsolete should fall off like old skin which has lost its own life, and cannot withstand the pressure of the new. The work of adjustment must be fairly completed before the developed faith can influence those beyond its pale. Judaism may therefore have long to wait, but there is still hope. In its essentials it contains nothing which is opposed to the best and most universal religious conclusions of the age. It is not merely in agreement with them, but it gives them a systematic unity and an historical foundation. It makes them a religion with its roots in the past and its hopes set toward the future. It has passed through so many phases that it may well be capable of a phase larger, grander, and more potent than any to which it has yet attained. The *modus vivendi* may still be found, not merely for a continued existence, but also for an increased activity.

VI.

A religion only exists in the individual souls of its believers. It has no other life. The universal here as always lives in the particular. Unless the body of believers care enough about their faith to maintain and develop it, the faith must die. All that was valuable in it may be taken up and embodied in another creed; but, as a separate and self-contained system, the religion is at an end. There are two kinds of believers in any religion. There are those, and they are the largest number, who belong to it because their fathers belonged before them. They adhere through the force of habit: their fidelity is chiefly unconscious. Secondly, connected with the former section by a variety of stages, there are the few who have an enthusiasm for their religion, who adhere because they believe, and do not believe because they adhere. These are the leaven to the whole lump. They constitute the condition of progress, and the only means to prevent that stagnation which is the sure harbinger of decay. Religion must not merely appeal to the reason, it must also appeal to the emotions and the imagination. So appealing, and so only, is the required enthusiasm forthcoming.

Taking this as our last condition, it has to be asked whether modern Judaism is a faith which can kindle enough enthusiasm to insure fidelity to itself among the difficulties which surround it.

There is no doubt that the two main sources of enthusiasm in the past are being gradually worn away. These sources were, first, the common patriotism, the feeling of race or kinship; and, secondly, a passionate belief that the Jews were the sole possessors of a complete divine revelation. The first of these is rapidly drying up under the influence of the new European or American citizenship. Judaism in the West is fast becoming a religion, and nothing more than a religion. The English Jews have only one nationality, and that one is English. To belong to two nations at once is an impossibility. The attempt to do so will cause a want of perfect sympathy with either. The loss of race feelings is not to be deplored but to be welcomed by all who wish Judaism to play a bigger part upon the religious stage. The second source can no longer be maintained in the same form with the larger and purer views of God's dealing with mankind, which are gradually working their way among the adherents of every creed.

Is nothing left, or can nothing be created, to supply the place of that which is passing away? Enthusiasm is necessary. Is it limited to the old ideas? It may, I think, be argued that a higher and more moral enthusiasm may possibly arise out of the ashes of the old.

As the Jew looks out upon the outside world, he can discern the gradual evolution and triumph of the essential ideas of Judaism. Its ethical and its religious doctrines have been absorbed and extended by that Western World wherein alone they appear destined to ripen to the full. The ideas represent a cause; and is it impossible that men should feel an enthusiastic devotion to a cause which has won its way so far already, and which seems chosen by God to expand, through forms yet hidden from the mind's vision, to a grander and more glorious development? But, while the Jews may believe in the Judaic future of ethics and religion, they can also perceive that its advent is hindered by various impediments. The Jewish ideas may be destined to prevail, but they are beset by many dangers. Secularism and materialism on the one hand, irrational and immoral religious systems on the other, are fighting with no weak array against Judaism and its allies. Hence, the Jews may well learn that the day of victory has not yet dawned, and that their arms cannot yet be laid aside. The moral and religious ideal set forth by Judaism needs its defenders: the present time is not fitted for indifference and neglect. For the Jewish heart may well cleat to the passionate conviction that the main ideas of Judaism in their purest and most developed form are still essential to the world's progress and well-being. That peculiar combination of the religious and moral life which, resting as it does on the monotheistic idea, may be regarded rightly as part and parcel of the Jewish faith, must be sustained and spread abroad. So far as Judaism can help to do this, it is a necessary spiritual force; and the adequate realisation of this necessity may bring with it the desired enthusiasm.

These newer sources of enthusiasm are not, I venture to hold, incapable of fertilising the souls of more than a chosen few. Like the Jewish dogmas, they can and must be presented in a double form, each form being true, so far as it goes. They can be adapted for those whose education has been narrow as well as for those whose education has been wide; for they are precisely of a nature calculated not only to appeal to the reason, but also to fire the imagination. The ideas are ready for use: they only need to be clothed in the living words of inspired teachers, who shall direct the vision of the people from the petty details within to the larger issues without.

The foregoing remarks are suggestions and nothing more. They are not invested with any authority, and it would be very unfair toward the cause of Judaism to imagine that they are in any respect exhaustive. But they tend to show that the outside world would not do wrong to hold that Judaism is something more than a religion of the past, and possesses interesting features for others besides the antiquarian student of bygone faiths. Judaism is a living historical religion that belongs to the present as well as to the past, and, it perhaps may be, to the future as well as to the present. Summing up its main points of value, we may say they consist, first of all, in a protest against the secularisation of social labour, or the severance of morality from religion. Secondly, they consist in an insistence on the supremacy of moral action and on the purity of the divine idea,—two doctrines which have both to be held high above the reach of dangerous or equivocal teaching that would destroy the supremacy of the one and mar the purity of the other. Lastly, they consist in a capacity for absorption and development, which show promise that the Jewish religion may grow with the general advance of man. A creed such as this is surely justified in the eyes of thinking men; nor are its adherents the mere victims of sentimental delusion, if, in spite of the grave difficulties which are now besetting their faith, they still refuse to believe in its approaching dissolution.

These difficulties lie, as we have seen, in making the whole faith in complete harmony with all the various sides of our Western culture. The problems raised are not connected with the essentials of the religion, but they are very closely connected with its outward form. Their solution is a matter of great perplexity, of which the nature, if solution there is to be, it were hazardous to predict.

It is for the Jewish communities of the West to take thought of these difficulties, and keep them steadfastly before their eyes. It may well be questioned whether a religion should regulate its own internal development by any reference to what is going on outside it. But as regards Judaism there is less relevancy in the objection for more than one reason. In the first place, the internal necessities show frequently a marked correspondence with external requirements. Thus, the difficulty of race and its bond demands the most urgent consideration from all thoughtful Jews, not merely because a universal religion must be adapted in every respect for all races and not for one only, but also because the feelings of race are gradually dying out among the Jews themselves. In the second place, Judaism, according to its greatest teachers, exists not for itself but for others. It is, if the combination of words may be allowed, an altruistic religion. The duties of the Servant relate to Humanity at large. The supposed Jewish mission, of which Jewish writers have so much to tell us, must necessarily have reference to the outside world. Therefore, Judaism has every right to pay regard to that world in the process of its own development.

In what way the requirements, to which allusion has been made, are to be met and satisfied is another question, involving wide and serious issues. Its discussion is here impracticable. But, if Judaism by its own energy is to do anything to prove that the visions of the prophets were not visionary, but real, it is possible that the time has now come when adequate means must be adopted for an otherwise unattainable end.

* Cp. the very interesting and suggestive article by Canon Fremantle, entitled "The Future of Judaism," "Contemporary Review," July, 1878, p. 785.

Jews' Hospital and Orphan Asylum.—The Succah at this Institution was very prettily decorated by choice flowers sent by Mr. Daniel Marks, Treasurer, who also generously provided a large supply of fruit and cakes for the children for each day of the Holidays. Mr. Marks, with his usual thoughtfulness, has also given sets of Lawn-Tennis for the boys and girls, and cricket and archery for the boys, and has had the gymnasium put into thorough repair.

Borough Jewish Schools.—Mrs. John Cohen, wife of one of the Wardens of the Borough Synagogue, and Mr. Louis Solomon (her intended son-in-law) gave a treat to the pupils of the Borough Schools on the Day of the Rejoicing of the Law. Mrs. Cohen has for several years decorated the Succah at her own expense. Mr. B. Lelyveld, Head Master, delivered an address, in the course of which he eulogised the interest which Mrs. Cohen took in the institution.—On Wednesday last the pupils, accompanied by their teachers, visited the Crystal Palace at the expense of Mr. Samuel Montagu, in celebration of his daughter's marriage with Mr. Ernest Franklin.

BOARD OF GUARDIANS.

The first meeting of the Board of Guardians since the recess was held on Monday at the offices of the Board, Devonshire Square. There were present: Mr. Lionel L. Cohen, President, in the Chair; Dr. M. Davis, Messrs. L. L. Alexander, J. S. Bailin, D. Benjamin, Neville D. Cohen, C. S. Davis, Barrow Emanuel, Lewis Emanuel, L. A. Isaacs, L. Jacob, L. Lewisohn, C. Samuel, Stuart M. Samuel, I. Seligman.

Letters were read from Lord Rothschild thanking the Board for its congratulations on his elevation to the peerage; from Mr. J. Sebag-Montefiore, acknowledging the condolence of the Board on the death of Sir Moses Montefiore: from Mr. Horatio Leon, similar acknowledgments in the case of his late brother, Mr. E. M. Leon, who has bequeathed £100 to the Board, and from the respective executors of the late Mr. Joseph Davis and Mrs. F. D. Goldsmid, intimating that the deceased had each left a legacy of £100 to the Board.

The Board confirmed the election of Mr. James P. Albert as a Visiting Guardian of Apprentices under the Industrial Committee.

A letter was read from Mr. H. Landau, informing the Board that he did not feel authorised to accept his election as a member of the Board until the completion of the labours of the Joint Committee (of which he was a member) on proposals for the establishment of a Poor Jews' Temporary Shelter.

The Chairman brought up the following report of the Joint Committee, relative to the scheme for the establishment of a Temporary Shelter for Foreign Jewish Poor:

Your Committee have to report that they met the Delegates from the Committee of the "Poor Jews' Temporary Shelter" on the first available day after the New Year Holidays, and the various proposals originally contemplated by that Institution were anxiously and carefully considered with the following result.

1. The Shelter Committee have abandoned the idea of distributing relief in money, or in any form except that of meals on the premises.

2. They no longer entertain the idea of opening any workshop for the purpose of giving actual employment.

3. The question resolves itself, therefore, simply into a Shelter, at which lodging and also the simplest kind of food would be given twice a day, at a cost for food limited to 2d. per meal.

4. It is also intended by that Committee that only new arrivals shall be admissible into the Shelter, and that the maximum time during which any new arrival should be allowed to remain should be limited to 14 days.

5. That applicants should not be allowed to be re-entered—i.e., that a man should be discharged, and then re-apply.

6. If after 14 days an inmate does not find employment by which he can maintain himself, the desire of the Committee is that on his being discharged from the Shelter he should be passed to the Board, to be sent back to the place whence he came.

7. It is not contemplated that every case shall be admitted gratis; if the applicant has any means whatever he shall pay for the lodging and the cost of the meal.

8. It is also intended to limit the Shelter to adult males, and if possible, to single men, it being intended as a general rule to refuse to admit persons who have left their wives and families abroad.

9. These proposed rules appeared feasible to the Conjoint Delegates, but the representatives of the Committee of the Temporary Shelter could not pledge themselves that the Committee would endorse them absolutely in all their details, though they stated that as a general principle the abandonment of any relief distribution, and of the project of the workshop, had been decided; the project being now simply one for temporary shelter and food.

Your Committee were somewhat divided in opinion whether even in this modified form the proposal could be recommend to the Board, and they have decided to submit this report to the Board for their approval, without any expression of opinion.

There is no doubt that the gentlemen, who are labouring to found this Institution, are actuated by the most sincere to benefit the poor foreigners who come here, and also that they are most anxious to work in unison with the Board, and possibly under its direction. They urged that there is an insufficient representation on the Board as of the East End Jewish element of men who by contiguity of residence, and also of birth, are perhaps more familiar with the circumstances of the applicants than the existing members of the Board. They also urged that some remedial measure is absolutely necessary for their comfort, because they are subjected to the same annoyance by application at their doors which was felt by the Jews all over London at the house of the establishment of the Board in 1859. Without saying whether these representations are absolutely well founded, your Committee feel that the object of inviting every class of the community in the general administration of relief, should be anxiously desired; and they assured the gentlemen present that the recent action of the Board in electing Mr. Landau (who was present) as one of its members, was an earnest of their wish for general co-operation. Should the Board accede to the desire felt by the Committee of the Temporary Shelter that they should form a part of the general Institution administered under the name of the Board of Guardians, it was pointed out to the Delegates that the following regulations would be essentially necessary.

1. That all the rules and regulations for the government of the Refuge may be made by its Committee, but should be submitted for the approval and ratification of the Board before they become valid.

2. That the Board shall be represented on the Committee of the Refuge by three representatives.

3. That a similar representation on the Board should be accorded to the Committee of the Temporary Shelter.

4. That the Committee of the Shelter should be allowed to appeal for special contributions for its maintenance, as the Delegates stated that they are fully satisfied they will be able to obtain contributions from a class who are not at present contributors to the Board, and that a call made on its behalf would therefore not militate against the funds of the Board.

In submitting this report for the consideration of the Board, your Representatives, as well as the Delegates of the Temporary Shelter, trust that if a working arrangement be adopted it may be of such a character as may hereafter perhaps include other communal food-giving charities.

On behalf of the Committee,
LIONEL L. COHEN, Chairman.

The Chairman, in moving that the Board agree with the Report, and authorise the proposed arrangement to be carried out, said that it would be nothing short of a calamity were the community now to be overrun with a mass of foreign poor. The effect of the exodus from Russia had scarcely passed away, and now there was an influx of Jews who had been expelled from East Prussia, many of whom had already come under the notice of the Board. This influx of a large number of poor into the over-burdened labour market could not be obviated, and all that could be done for these poor people would be to afford them a temporary shelter. He was not sure that the proposals of the Joint Committee would be acceptable to the Committee of the Shelter; but if they could be carried out, the arrangement would have the effect of attaching to the Board a number of persons who would otherwise hold aloof from that charity. It was unjust for some individuals to assert that the management of the Board was restricted to one class of the community residing in one part of the metropolis. He thought it hard that such an imputation had been thrown out, because the Board, and he individually, had endeavoured to enlist the sympathy of the entire community. He utterly repudiated the idea that Englishmen were not as capable of attending to the wants of foreign poor as foreigners were. At the same time, it would be well to show the gentlemen who had taken in hand the question of the Shelter that the Board would not close the door against their proposition. One contingent advantage which the Committee of the Board had in view was foreshadowed, though somewhat vaguely, in the concluding paragraph of the Report. It was desirable that such charities as the Society for Providing Strangers with Meals, and other kindred institutions, should be brought *en rapport* with the Board. It being of advantage that, even at some risk, the Board should acquire the sympathy of all classes, he asked that it should sanction the scheme, at the same time insisting that the rules and regulations of the Shelter should meet with its approval.

A discussion then ensued, in which nearly every gentleman present took part. The scheme was supported by Messrs. Barrow Emanuel and I. Seligman, and opposed by Messrs. L. L. Alexander, D. Benjamin, N. D. Cohen, Lewis Emanuel, C. Samuel, and Stuart M. Samuel. The speakers who approved of the proposals maintained that the proposed Shelter would most likely be a success, whether connected with the Board or not, and that it would therefore be well to exercise some kind of supervision over the institution. Some of the opponents urged that the Shelter was unnecessary, because the Board did actually make some provision for destitute newcomers, and that the Shelter would attract a large contingent of Jewish paupers to London; others, while not disapproving of the principle of the Shelter, objected to its receiving any countenance from the Board, on the ground that the proposed institution might not receive public sympathy, and would therefore end in failure.

On being put to the vote, the scheme was rejected by 10 votes to 4.

The Chairman laid on the table the financial statement, showing a deficit balance of £102, an amount which would be greater by £100 were it not for that sum, which had been placed to the credit of the Loan Committee and had not yet been touched.

The meeting terminated with a vote of thanks to the Chair.

ELECTION INTELLIGENCE.

South St. Pancras.—Sir Julian Goldsmid, Liberal Candidate for South St Pancras, addressed a crowded meeting of the electors on Thursday, the 1st inst., at the King's Cross Theatre. Mr. Serjeant Simon, M.P., presided. At the close of Sir Julian's address, a resolution of confidence was passed without a single dissentient. Mr. Serjeant Simon, in acknowledging a vote of thanks, referred to the good work performed in St. Pancras by the Goldsmid family.

Dewsbury.—On Tuesday, Mr. Serjeant Simon, M.P., who has represented Dewsbury for nearly seventeen years, addressed his constituents and met with a very cordial reception. On the previous evening he addressed an enthusiastic meeting at Batley. It is not anticipated that there will be any opposition to the learned Serjeant's re-election; the attachment between himself and his constituents is of an unusually cordial nature.

East Norfolk.—On Monday evening Mr. Philip Falk, the Liberal Candidate for East Norfolk, addressed a meeting of the electors at the Corn Hall, North Walsham, and met with a very favourable and encouraging reception.

Glasgow.—Councillor Michael Simons has, at the unanimous desire of the Liberal Association of the Camlachie District, consented to become the Liberal candidate for the Division. At first he declined the invitation, but at the request of a deputation which waited upon him he consented to reconsider the matter.

Newport.—Mr. G. L. Abrahams attended as one of the Delegates from West Hartlepool Conservative Association at the Conference of the National Union of Conservative Associations held at Newport (Mon.) this week.

THE JEWS IN ROUMANIA.

The Roumanian Minister in Paris has hinted, says the *Daily Telegraph* Correspondent in that city, that if in consequence of the crisis in Eastern Europe, the Berlin Treaty be revised, Roumania will endeavour to obtain some modifications of the stipulations relating to the Jews within her borders. These stipulations are regarded by the Minister as extremely harsh for the Moldo-Wallachians.

The Editor of the Jewish journal, *Hayoetz*, published at Bucharest, states in his paper that on both days of the New Year, Commissaries of Police entered the synagogue and demanded of him the names of his staff and of his correspondents. In declining to give the required information, the editor declared that he assumed the responsibility of everything which had appeared in the *Hayoetz*, and that any proceedings against him would have to be taken in a legal manner, so that he might defend himself. He attributes this proceeding of the police to his exposure of the notorious manufacture of "protests" by the authorities.

The Revised Version.—The Rev. Dr. Hermann Adler preached on the Eighth Day of Solemn Assembly and the subsequent Sabbath on the Revised Version. He gave copious illustrations of the marked improvement of the new translation as compared with the old in respect to accuracy of rendering and conformity with the Massoretic text. He deplored, however, that owing to the rule which at the final revision required the votes of two-thirds of the company of translators present to admit a new rendering, much of the good sense and solid learning of the Revisers had been relegated to the comparative obscurity of the margin. He regretted that this was the case especially with those texts in which theological bias and dogmatic preconception had triumphed over the dictates of sound scholarship. He hoped that within the ensuing winter the Association for the Diffusion of Religious Knowledge would devote itself to the task of issuing a cheap English Bible, which could be put into the hands of a Jewish child, in which the translation of the Revisers would be adopted as the groundwork, with the needful emendations and corrections.

Cape Town.—The synagogue at Cape Town, which has been considerably enlarged to the extent of affording accommodation for 300 additional worshippers, was reconsecrated on Sunday afternoon, the 6th September. The synagogue which even before its enlargement was a handsome structure, has been still further improved in elegant appearance. Among the principal features of the building are six painted windows erected to commemorate the centenary of the late Sir Moses Montefiore. The aspect of the synagogue, which was decorated with choice flowers, was remarkably effective on the day of reconsecration. Among the visitors were the Mayor and several members of the Town Council. The service was conducted by the Rev. A. F. Ornstien, Minister of the Congregation, who had the advantage of the assistance of an excellent volunteer choir of ladies and gentlemen. Their singing added to the impressiveness of the service. The Rev. A. F. Ornstien delivered a sermon from the text: "But will God abide on earth? Behold the Heaven and the Heaven of Heavens cannot contain Thee, how much less this house that I have builded."

Newcastle-on-Tyne.—A Succah was erected in connection with the Newcastle congregation by public contribution, and was tastefully decorated by several ladies of the congregation. The floral decorations were liberally supplied (through the Rev. S. Jacobs) by Mr. Thomas Hodgkin, a well known banker and member of the Quaker community.

Middlesbrough.—The services during the past holidays were well attended by the residents of the town and Cleveland district. The services were conducted by the Rev. B. Ginsburg and an efficient choir trained by the reverend gentleman. The Rev. H. P. Levy read the morning services, and preached on every Sabbath and Festival. The congregation are indebted to the Provincial Ministers' Fund for assisting the congregation to retain the services of the latter gentleman. The following have been elected honorary officers of the congregation for the present year: President, Mr. Isaac Hush; Treasurer and Honorary Secretary, Mr. B. Nelson; Committee, Messrs. H. Benjamin, M. S. Bernstein, J. Levy, S. Levy, M. Jacobs, F. Berger, I. Smollan, I. Wilks (retiring President *ex officio*).

Cholera Safe-Guards.—Sanitary Importance of Washing at Home.—This can be done with ease and economy and the clothes made beautifully sweet, wholesome, lily-white, and fresh as sea breezes, by using Hudson's Extract of Soap, avoiding all risk of contagion with infected clothes at laundries, or where the washing is put out. No rotting or fraying of the clothes by bleaching chemicals. No hard rubbing, scrubbing, brushing, or straining. The dirt slips away, and wear and tear, labour and fuel are saved. Hudson's Extract of Soap is a pure Dry Soap, in fine powder rapidly soluble, lathers freely, softens water. A perfect Hard-water Soap, a Cold-water Soap, a Hot-water Soap. Unrivalled as a purifying agent. Sold Everywhere, in Packets, One Penny and upwards.—[Advt.]

THE GENERAL ELECTION IN FRANCE.

[FROM OUR CORRESPONDENT.]

PARIS, 4TH OCTOBER, 1885.

At the moment when the whole of France is electing its representatives in the Chamber of Deputies, it will assuredly interest your readers to have placed before them a few notes on the Jewish candidates. These are more numerous than at the last General Election. In order not to arouse any jealousy, I shall classify them in alphabetical order, and shall only speak of those who already enjoy a certain amount of celebrity.

M. BEAUCAIRE, Senior, who offers himself to the suffrages of the electors of Paris, is not unknown to your readers. He has relatives in London (being a nephew of the late Mr. Ephraim Alex), and is also related to M. Raynal, of whom I shall speak later on. A large landed proprietor, for many years Administrator of the Savings Bank, and since two years Chevalier of the Legion of Honour, M. Beaucaire is highly esteemed at Neuilly, where he resides and where he does a vast amount of good. His chances of election are, however, not very great.

M. BISCHOFFSHEIM, candidate in the Alpes Maritimes, is the Mæcenas of Science and Art, and as a member of the last Chamber he always found that the Budgets of Public Instruction and Fine Arts were wholly insufficient. It is he who has endowed our Observatories with instruments unequalled for their power and precision. His re-election is certain.

M. CAMILLE DREYFUS, another candidate for a metropolitan constituency, whose name appears on several lists, is also likely to secure a seat. He was Chef du Cabinet to M. Wilson, son-in-law of the President of the Republic, is a Municipal Councillor, and chief Editor of the Radical evening paper, *L'Union*. He is very brave and in spite of his shortsightedness has not hesitated to confront the dangers of several duels. M. Dreyfus is not as ferocious as some people pretend; he has the air of being one of the fiercest enemies of religion, but his sentiments are often at variance with his writings and speeches. Extremely violent in language, he was the prime mover, at the Municipal Council, in an attack on M. Narcisse Leven, who occupied the Chair at the meeting in his capacity of Vice-President of the Council. Of M. Leven I shall have occasion to speak again.

M. FERDINAND DREYFUS, of whom I have written before, and for whom I predicted the post of an Under-Secretary of State, again solicits the support of the electors in the Department of the Seine et Oise, which he represented in the last Chamber. He will be re-elected, and if events have not justified all my predictions as far as he is concerned, the cause must be assigned to the death of M. Gambetta None the less has he performed important functions in the Chambers. It was he who was appointed Reporter on the Bills relative to the Magistracy and the Municipal Administration, and his reports revealed a considerable amount of talent and scientific knowledge. Formerly he held somewhat aloof from us; now, when his enemies taunt him with being a Jew, he does not come forward with any excuses. This is a step in advance, and I am convinced that he will soon interest himself in Jewish communal affairs.

M. NARCISSE LEVEN, a distinguished lawyer, who is a candidate for one of the districts of Paris, where he has been placed on the list of candidates headed by M. Henri Brisson, President of the Council of Ministers, is a convinced Jew, and has never concealed his religious opinions. On the contrary, he has always shown himself proud of being a Jew. During the Government of National Defence, M. Leven was Chef du Cabinet to M. Crémieux, but, unlike the late President of the Alliance Israélite Universelle, he has educated his sons in the true principles of Judaism. Besides holding office in the community as Vice-President of the Alliance, a post he fills with the utmost zeal, and as a Member of the Jewish Consistory of Paris, he is a Member of the Municipal Council, where he occupies a high position, which he owes only to his moderate opinions and to his consummate capacity. As I have already mentioned, he was at one time Vice-President of the Municipal Council. Should M. Leven enter the Chamber of Deputies, it will not be long before he becomes one of its Vice-Presidents. This dignified post has often proved a stepping stone to the Ministry of Justice.

M. ARMAND LÉVY, who is likewise wooing a Parisian division, besides being the most equitable and laborious of men, is in himself a *résumé* of all the contrasts. A Frenchman and a patriot, he loves Italy as much as he does France; a fervent follower of Socialism and a devourer of priests, he is particular in offering up his prayers at the proper times; an old partisan of the Commune, he is an *habitué* of the most princely drawing rooms. He is an inoffensive Utopian, and very sympathetic towards those who know him. He has little prospect of success.

M. LISBONNE, whose failure I foretold at the last election, and who retired at the eleventh hour, foreseeing himself that he would be defeated, has again come forward in the Hérault. Although he is President of the Council-General for this Department, and a highly distinguished ex-magistrate, his election is very uncertain.

M. DAVID RAYNAL, for whom I predicted an Under-Secretaryship, and who was actually a member both of M. Gambetta's and M. Jules Ferry's Cabinets, as Minister of Public Works, is one of the most faithful partisans of Gambetta's policy. He is the author of the Conventions Law with the great Railway Companies, and may, perhaps, one day be summoned to preside over a Cabinet, if he be re-elected in the Gironde.

M. JOSEPH REINACH, who seeks a seat in the Department of the Seine et Oise, was also a faithful friend of Gambetta, to whom he acted as Private Secretary. His family does not lack notabilities. His two brothers, lawyers like himself, are well versed in archæological and theological questions, and one of them, M. Theodore Reinach, is author of a highly valued Jewish history. M. Joseph Reinach is Editor of the great daily, the *République Française*, member of the Central Committee of the Alliance Israélite and of the Committee of our Hebrew Literature Society, the Société des Etudes Juives. His election is almost certain, and he will undoubtedly be one of the leaders of the Opportunist Party in the Chamber.

M. STRAUSS, a Parisian candidate, is a former Student of Medicine, and thoroughly *au courant* with all questions concerning the department of Public Charity; he is an intelligent worker, and we shall one day see him conscientiously performing the duties of an Under-Secretary of State. He is a member of the Municipal Council, where he soon became an authority especially on economic and hygienic questions. He is Chief Editor of the *Voltaire*, and his articles in that newspaper are highly appreciated.

It is possible that the first ballot may not give any decisive results with regard to the candidates mentioned above. The decisive struggle will take place at the second ballots, but should anything definite have occurred to-day, I shall not fail to promptly communicate the tidings to you.

THE JEWS IN ROUMANIA.

[FROM OUR CORRESPONDENT].

BUCHAREST, 3RD OCT., 1885.

In a previous letter I observed that the Government of the pretended Liberal M. Jon Bratiano had sworn to avenge itself on the Jews in Roumania because their coreligionists of Great Britain had intervened in their favour with Lord Salisbury, and that the Minister of Public Instruction, M. Demetre Stourdza, had commenced a new campaign in the schools, in stopping the collection of the Communal Meat Tax, in forcing protests from the Jews, and in photographing aged, infirm, and poor members of our community.

In spite of numerous remonstrances, M. Stourdza is continuing his destructive work. Nearly 60 youths who had successfully gone through a course of instruction in the four primary classics at the Jewish schools, have been refused admission into the Gymnasiums or the School of Commerce, under the false plea of having been weak in their answers at the examinations, or of having to be excluded owing to insufficiency of accommodation. In a confidential order to the teachers at public schools, the Minister has directed them to use every species of chicanery in their dealings with the Jewish pupils, until they succeed in compelling them to give up their studies. It is thus impossible to describe the sufferings of the Jewish students. One sample will suffice. The Jewish children who absented themselves on the Day of Atonement were all punished, and receved a bad mark for conduct.

The examination of students who have completed their studies at the School of Commerce, at the close of which they receive from the Minister of Public Instruction Diplomas for Capacity in Commercial Science, was designedly fixed for the 19th of September (which coincided with the Day of Atonement), in order that Jewish scholars should be precluded from presenting themselves. But the Rabbi of the Ashkenazim community expressly sanctioned their attendance, the result being that all the Jewish students, none of whom were absent, passed a highly successful examination, while a large number of Christian candidates were "plucked."

The Ministerial decree forbidding the collection of the Gabella, or Communal Meat Tax, has been rigourously maintained in force. The consequence is that from every Jewish congregation there arrive complaints that all the religious and charitable institutions, including even the Chevra Kadisha, were threatened with destruction.

Finding that not even by means of photographs, and of protests extorted from the Jews, have the authorities, in spite of barbarous pressure, succeeded in conforming to the wishes of the Government, the latter has hit upon a still more perfidious plan of depreciating the Jews in the eyes of England On the pretence that he was going to Botoshani for the purpose of inaugurating a Lyceum, the Minister of Public Instruction invited Mr. Sanderson, British Consul at Galatz, to accompany him and at the same time to make a tour in Moldavia, so that he might see with his own eyes what class of people were the Jews on whose behalf their English brethren had intervened, and assure himself that they were not worthy of being treated as men.

In order that he might achieve his purpose, the Minister sent telegraphic instructions to the authorities of the towns and villages that he desired to show Mr. Sanderson the quarters inhabited by Jews in as filthy and unhealthy a state as possible. The Minister's orders were carried out to the letter, with the result contemplated by his Excellency. Mr. Sanderson was simply stupefied by what he saw, and, I hear, formed the worst impression of the life and habits of the poorest class of Jews in Moldavia. It is said that the Government is using all its influence with Mr. Sanderson to induce him to send to the Marquis of Salisbury a report unfavourable to the Jews. It is to be hoped, however, that Mr. Sanderson will not thus play into the hands of our mortal enemies.

The draconian measure adopted by the Government in prohibiting the further collection of the voluntary tax on kosher meat—a measure which is giving the final *coup de grace* to the Jewish Church in Roumania—has aroused the indignation of Jews in every country, who have the interests of our sacred religion at heart. Profiting by the presence at Bucharest of M. Armand Lévy, of Paris, his advice was asked as to what could best be done in this grave emergency. M. Lévy replied that in his opinion the sole and efficacious measure would be to draft a scheme for the formation in Roumania of local and regional Consistories, with a Central Consistory at Bucharest, as in France and elsewhere. As soon as the Government heard, through the indiscretion of a coreligionist, that these pourparlers had taken place, they induced some hot-headed Jewish students to hold noisy meetings protesting against the formation of the Consistories. M. Lévy has also been subjected to personal assault, but he is in no way intimidated.

In the event of recent occurrences in Bulgaria and Eastern Roumelia giving rise to a Conference of the Powers, our influential coreligionists in Europe, and in Great Britain especially, might fittingly interpose on our behalf. The Powers would have the greater reason to impose their just and humanitarian will on Roumania, since this country is likely to demand a rectification of its frontiers, to the disadvantage of neighbouring Bulgaria.

GRIMSBY.—At the Annual Meeting of the Grimsby Congregation, held on the 27th September, Mr. Harris Altman was elected President for the ensuing year.

BATH.—During the recent holidays the services in the Bath Synagogue were conducted by the newly elected Reader, the Rev. H. J. Dainow, assisted by Mr. N. Jacobs and another resident member. The attendance at the synagogue showed great improvement on former years, and the prospects of the congregation appear decidedly promising.

THE *Morning Post* of Monday in a prominent editorial paragraph calls attention to the movement (set on foot by Mrs. Simmons, of 21, Ladbroke Gardens) for the establishment of high-class educational homes for girls.

THE *Salford Weekly Chronicle* of Saturday gave a sketch of Mr. W. Aronsberg, J.P., of Manchester, under the heading of "Notable Men."

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THE LATE SIR MOSES MONTEFIORE.

The household and other effects of the late Sir Moses Montefiore at his town residence, 35, Park Lane, were sold by auction on Tuesday and Wednesday, on the premises, the auctioneers being Messrs. Mullett, Booker & Co. A number of dealers, some of them representing members of the family, and a few private ladies and gentlemen were present; and though at times the competition was brisk, in but few cases were any high figures reached. The first day was entirely taken up with the sale of the household furniture, which realised £510, there being comparatively little furniture on the premises. A chair, which was said to have been used by Sir Moses, although in a dilapidated condition, fetched as much as £16 10s. Wednesday's proceedings commenced with the sale of the library consisting of about 1,500 volumes collected in various places by Sir Moses, and all bearing his arms and crest. The majority of the books were modern, and except in a few instances excited but little competition. The liveliest bidding took place in the sale of the statuary. The statue of Pomona, purchased in Rome by Sir Moses, was knocked down to a dealer, it is believed on commission, for £250, but the name of the principal did not transpire. The total amount realised was £1,430.

LEAVE has been granted to Mr. Alderman Harris, J.P. for the City and County of Dublin, to serve writ on Mr. Henry Labouchere, M.P., the Proprietor of *Truth*, for two alleged libels which appeared in that journal of 3rd July, 1884, and 24th Septemper, 1885. The plaintiff swears the articles are false and malicious as far as they relate to him.

ON Tuesday, Dr. A. Asher, in celebration of the marriage of his only daughter with Dr. A. Cohen, of Stranraer Place, Maida Vale, gave, through the Board of Guardians, dinners to thirty of the very poorest Jewish persons that could be found. Mrs. Asher provided a tea with cakes, &c., for the female Jewish patients—about 40—of Colney Hatch Asylum, and Miss Asher gave a small treat to every child attending the Penny Dinners.

CHORAL WEDDING AT THE NEW WEST END SYNAGOGUE.—On Wednesday the New West End Synagogue, St. Petersburgh Place, was crowded in every part on the occasion of the marriage of Miss Henrietta Montagu, eldest daughter of Mr. Samuel Montagu, with her cousin, Mr. Ernest L. Franklin, second son of Mr. Ellis A. Franklin. The Ark, Almemar and entrances to the synagogue were decorated with palms, ferns, &c. The service was fully choral. Mr. D. M. Davis, Director of the Choir, presided at the harmonium. The ceremony was performed by the Rev. S. Singer, assisted by the Rev. M. Haines. The bridegroom wore his Talith, in accordance with Continental custom. The bride was attended by eight bridesmaids and two pages. Treats were given to the pupils and inmates of nearly all the Jewish institutions.

REGISTRATION IN THE TOWER HAMLETS.—On Wednesday, the 30th ult., Mr. Algernon E. Bathurst, the Revising Barrister, commenced the revision of the electoral list of the Tower Hamlets, at the Court House, Wellclose Square. The work of revision, which extended until last Wednesday, engaged the attention of Mr. Bathurst nearly ten hours each day. Messrs. Hargreaves and J. Hall represented the Liberals, and Messrs. Tailby, Batchelor, and Russell the Conservatives. The list prepared by the Overseers numbered 6,700 electors; 1,500 new claims were made, making 8,200; of these 1,746 were objected to by the Conservative party, whilst only one objection (viz., to Mr. Kaufman, "the public objector") was made by the Liberal party. About 1,000 of the objections were classed as "aliens," and of these many have resided in this country between thirty and forty years, and several have voted at three previous General Elections. It is computed that about 500 of the objections were disallowed and 250 were withdrawn. Several of those who were objected to as "aliens" were proved to be British subjects, and thus sustained their claims. Many objections were based on the ground that there were slight errors in the spelling of names of streets or persons; all these were disallowed. A large number of foreign Jews attended the Court each day, and manifested great interest in the revision. One of the first of the "alien" objections gone into was against Mr. Haim Ohayon, and Mr. Hargreaves asked that the Conservatives should prove that Mr. Ohayon was not a British subject. The Revising Barrister, however, ruled that when a man was by repute an alien, it rested with the person objected to to prove his claim. The objection was allowed.—On Thursday a large number of claims were struck off as "aliens." The claim of Mr. Mark Moses, of 19, Princes Street, Spitalfields, objected to as an alien, was allowed. Mr. David Lyons said he "did not know where he was born." The Revising Barrister said he could not be persuaded that a man did not know where he was born; he therefore disallowed the claim. Mr. Abraham Rosenthal, of 6, Wood Street, Spitalfields, another alleged "alien," said he was born in Hutchison Avenue, and attended the Jews' Infants' School in Old Gravel Lane. The claim was allowed, with two shillings costs. Mr. Coleman Angel, of 108, Commercial Street, claimed as "naturalised." During the insurrection in Jerusalem, thirty years ago, the father of the claimant placed him in charge of the British Consul, and therefore under the protection of the British flag. The objection was sustained. Mr. Henry Wenkryer, on being asked whether he had been naturalised, replied that he had not the means to do so. The Revising Barrister—Then your claim must be struck out. Claimant—I don't see why I should have had all this trouble and expense in coming here, after living here for 20 years, and paying rates and taxes. (A voice: "So have all of us"). The Revising Barrister—Listen to me. It is a matter I have no power to deal with; I can only administer the law as it stands, and cannot alter it. Claimant—It is a great hardship, which I hope will be altered before the next election. Jacob Vogel, of Webster Street, said he was born on the Continent. The Revising Barrister—Have you been naturalised in this country? Claimant—I cannot tell you; I have been here since my babyhood, and ought to have a vote. The Revising Barrister—It does seem very hard on you; where were you born? Claimant—I was born in Holland. I have served on coroners' juries—(a voice: "So have all of us")—and I have been paying taxes for 15 years. The claim was struck out. A claim by the Rev. A. Tertis was allowed. Another case was that of Mr. John Franklin, who on oath expressed his belief that he was born in England. On the Conservative agent asking for proof of birth, the Revising Barrister said that by law no man could prove his own birth. The claim was allowed. Mr. John Hall called the attention of Mr. Bathurst to the fact that when the decision was given in the case of Mr. Franklin, Mr. Kaufman said to the claimant, "I will keep my eye on you." Mr. Bathurst to Mr. Kaufman: If I hear such expressions again from you I will order you out of Court. (Loud cheers). Mr. Levy Cohen, of 92, Leman Street, said he was born in the City of London, and voted there for 19 years. The claim was allowed. In order to facilitate the business of the Court, a mutual arrangement was made that in doubtful "alien" cases, a canvasser from each party should call and see the claimant, and in the event of his giving fair evidence of British birth the objection was withdrawn. Very few such cases, however, were proved. In the course of the revision, Mr. Bathurst stated that in consequence of the large number of claims, and the small amount of time at his disposal, a great many claims had to be "scamped over," and could not be properly sifted.

JEWISH WORKING MEN'S CLUB.—Yesterday Mr. Samuel Montagu, President of the Jewish Working Men's Club and Lads' Institute, Mr. Gilbert Samuel, Honorary Solicitor, and Mr. J. M. Lissack, Honorary Secretary, appeared at the Sessions Court, Clerkenwell, in support of an application for a music and dancing licence for the Institution. The local magistrates strongly recommended the application which was granted unanimously. In the usual course the application would have been heard on the Seventh Day of Tabernacles, but at the request of Mr. Montagu the magistrates specially consented to adjourn it till yesterday. The Bench evinced much interest in the explanation given by Mr. Montagu of the objects and working of the Club.

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THE Rev. David Kohn-Zedek, of Lemberg, preached by invitation at the Fashion Street Synagogue on the 7th day of Succoth and the following Sabbath.

MR. D. BARATHY (choirmaster of the Bayswater Synagogue) has again been appointed conductor of the Hackney Choral Society. The selections will include the 92nd Psalm by Mendelssohn and the 100th Psalm by Charles Kensington Salaman.

ON the 29th ult., the children of the Deaf and Dumb Home visited the Inventions Exhibition at the expense of Mr. A. J. Waley, a member of the Committee of the Home.

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